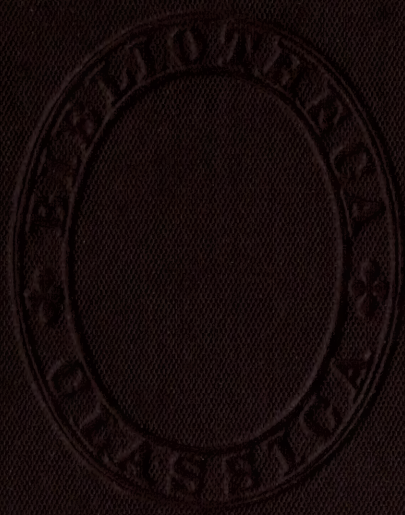


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# THE TRACHINIAE

OF

SOPHOCLES.

WITH ENGLISH NOTES

BY

F. A. PALEY, M.A.,

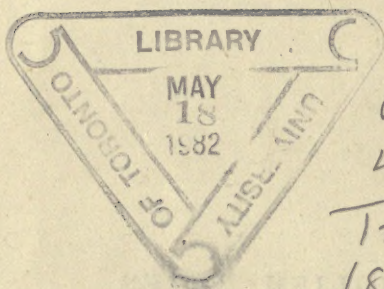
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EDITOR OF "AESCHYLUS," "EURIPIDES," ETC., ETC.

LONDON:

WHITTAKER & CO., AVE MARIA LANE;  
GEORGE BELL, YORK STREET, COVENT GARDEN.

1880.





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## INTRODUCTION.

THE "Capture of Oechalia," Οἰχαλίας ἄλωσις, was one of the ancient epic poems,—no doubt, like all the rest, in the time of Sophocles attributed to *Homer*,<sup>1</sup>—that were embodied in the Epic Cyclus at a somewhat later but uncertain period. The few and brief notices of it that have been preserved are collected by Welcker. In the *Iliad* (ii. 596 and 730, and *Od.* viii. 224) mention is made of the Εὐρυτος Οἰχαλιεύς who is described in the present play as the father of Iole. The *Trachiniae* holds a high place among the tragedies of Sophocles,—of which it is also one of the most difficult,<sup>2</sup>—not only for its very artistic composition, but from the admirable and truthful sketch which it presents to us, from the hand of the greatest master of antiquity, of a loving wife who, injured though forgiving, unwittingly and from the most innocent and even laudable motives, causes the agonizing death of a beloved husband, and herself dies by suicide from remorse and despair. Not Clytemnestra nor Medea, not Antigone nor Electra, is more powerfully drawn than the patient, submissive, loving, and much-enduring Deianira. And Professor

<sup>1</sup> Welcker, *Ep. Cycl.* ii. p. 557, cites a grammarian in *Cramer's Anecdota*, i. p. 327, ἐν τῇ Οἰχαλίας ἀλώσει, ἥ εἰς Ὅμηρον ἀναφέρεται, ἐστὶ δὲ Κρεώφυλος ὁ ποιήσας. I have elsewhere maintained, that when the *Iliad* and the *Odyssey* had obtained their literary supremacy in post-tragic times, the names of other authors began to be attached to the other poems of the Cyclus. As both the *Iliad* and the *Odyssey* contain many allusions to the *Thebais*, so in *Od.* xxi. 22—27, the murder of Iphitus by Hercules is briefly mentioned from the old epic story which Sophocles here follows as his "Homer."

<sup>2</sup> Mr. Blaydes (*Pref.* p. iv) says it is "beset with difficulties in almost every line." And in p. xii he calls it "this very corrupt and difficult play." In my opinion, he greatly exaggerates the supposed corruptions of the text. Out of the many hundreds of conjectures proposed by himself or others, very few seem to me to have any probability. Sophocles purposely adopted constructions out of the common way, and to reduce all his vagaries of language to fixed standards is one of the most hopeless of attempts.



Campbell is perfectly right in saying<sup>3</sup> that "the management of the fable is, on the whole, extremely subtle." It is replete with "Tragic irony," and, like all really great works of art, it contains much more that demands explanation than appears to the superficial observer.

The history, or rather the mythology, on which the play is constructed has been so fully set forth in Wunder's long and learned Introduction, that it is unnecessary here to repeat it.

The relations of Eurytus to Hercules are not very clearly brought out in the narrative of Lichas. He had quarrelled with Hercules, and Hercules had killed his son Iphitus by treachery (v. 260—73), for which misdeed Zeus had imposed a period of servitude (v. 276). It is probable that the poet followed the tradition that Hercules had been taught the use of the bow by Eurytus,<sup>4</sup> since the quarrel turned on a taunt that Hercules could not shoot as well as Eurytus' sons. The relation of ξένοι, guest-friends, had subsisted between them of old (v. 263), so that Eurytus may have been to Hercules what Phoenix or Chiron was to Achilles. The pretext that Hercules, or his herald Lichas, had first alleged for the capture of Oechalia (v. 257), viz. from spite against the indirect author of his servitude, was declared by another informant to be false; it was love for Iole, the daughter of Eurytus, which would brook no refusal, that incited Hercules to carry her off as a captive and a concubine (v. 360. 477). On the arrival of Iole the difficulty begins. Deianira treats the girl with the greatest kindness merely as a captive; but when she is informed of the real cause of her arrival, she demurs to living with her in the same house as the rival to herself (v. 545), and conceives the idea of applying a charm, the possession of which suddenly comes into her memory, to revive her lord's languishing affection for herself. With this object in view, she takes the chorus into her confidence, and encouraged by their approval and assent (v. 589), prepares, as a present to be conveyed by the herald, the drug-smeared robe which is destined to be his death. All seems well till the messenger has departed with the gift; when a suspicion of the most horrible kind enters her mind, that she has been using *phosphorus*<sup>5</sup>

<sup>3</sup> Introduct. Analysis, p. 41 (ed. 1877, 12mo.).

<sup>4</sup> Theocr. xxiv. 107.

<sup>5</sup> I use the term, of course, as the nearest approximation to a consuming venom which can only be really explained on the theory of the 'Solar Myth.'



(v. 718). Then she gives way to a despair which is justified by the speedy arrival of her son Hyllus, who has been a witness of the dreadful tortures produced by the fatal gift. Unable to withstand his reproaches (for he thinks, as does Hercules himself, the deed was premeditated, and curses his mother, v. 809), she commits suicide by stabbing herself (v. 930). Hercules soon after arrives, screaming with pain, and is placed on the stage in a litter by Hyllus and a troop of bearers from Euboea. He recognizes the true meaning of an old prophecy, that he would be killed by one dead (v. 1160), and that by death alone his labours were destined to come to an end (v. 1172. 1255). He then gives a formal injunction to his son to obey, on pain of a paternal curse, his dying behest. He is to heap up a pile of unctuous wood on Mount Oeta, to set his yet living father upon it, and to finish his agony by burning him to death; and this done, he is to take to wife Iole, the young and handsome concubine of his father (v. 1222).

The poet has managed with very great art the gradual opening of the hopes and fears of Deianira. First (v. 46. 157) there was an old written record that Hercules had left, which named a fifteen-month's absence as a climacteric or critical period in his life; next (v. 70), a report brought by Hyllus that Hercules had been in captivity, and was now engaged in the siege of Oechalia; then, Hyllus' assurance that there is no good ground for fear (v. 88); lastly, the confidence of the chorus (v. 140) that Zeus will not desert his own son. For all this, Deianira is anxious and wakeful (v. 175), and it is only on the arrival of a messenger, who reports at second hand the news he has just heard, that Hercules is alive and victorious (v. 182) and preparing to return, that she gives way to exultation and delight (v. 202). With not less skill has the poet unfolded the course of events which brings on in the end the double catastrophe, the death of both. In these alternations we have precisely the same kind of emotion which by turns sustains and depresses Philoctetes, and Jocasta in the *Oedipus Rex*.

Again, the character of Lichas is very artistically drawn. Attached to his mistress, and unwilling to hurt her by telling the whole truth, he conceals the true relations between his master and the captive girl; and it is only when the first messenger, who has heard the unvarnished tale, is confronted with him, that he confesses



he has deceived her. This is very like the refuting the *ἄγγελος* by the *θεράπων* in Oed. R. 1120 seqq.

It is further a clever expedient to make Deianira's kind and sympathetic solicitude for the poor captive ladies centre on the very one (Iole) who has come to the house to do her a wrong. The generous condoning of Hercules' frailties (v. 460) combines with her natural kindness to make us like her the more, and therefore the more deeply to pity her fate. The terrible pang, when she knows all about Iole, "shatters the fabric of happiness in a moment."<sup>6</sup> And the ingenious arguments by which she draws from Lichas the avowal (v. 436 seqq.), and her comments upon it, complete the sketch of her sensible and moderate views on the delicate subject of love.<sup>7</sup>

There are six grand speeches (*ρήσεις*) in the play, all highly elaborated and deserving of much careful study; (1) Lichas' story at v. 248, (2) Deianira's account of the death of Nessus, v. 531, (3) her description of the firing of the fatal drug, v. 672, (4) the narrative of Hyllus at v. 749, (5) the account of Deianira's suicide, v. 900, (6) the speech of Hercules in his agony at v. 1046. No other of the extant tragedies contains the same number of descriptive narratives of the like primary importance.

Of the conclusion of the play, which Hermann unjustly (as I think) regards as tame and inferior, Prof. Campbell writes thus:—"Hercules is, notwithstanding (the alleged failure of interest), magnificently grand. Already reduced to a wreck of his former self, and driven wild with pain, he is now possessed by one master passion, by rage against Deianira. He appeals to Hyllus to bring her into his presence to be destroyed. The moderation with which the delirium of Hercules is treated is remarkable. The all-enduring hero, that once followed evil fortune silently, is now distraught with pain and rage, but that is all. His mind is not gone. In the midst of suffering and feebleness he calls to mind the grandeur of his former life, and the contrast is deeply felt by the spectator. He cries as loudly as Philoctetes, but only at last is like Philoctetes in self-

<sup>6</sup> Prof. Campbell.

<sup>7</sup> Prof. Campbell calls this speech "dissembling" (p. 45). There is, however, no concealment, for the messenger tells him plainly in Deianira's presence (v. 420) that she knows who Iole really is; cf. v. 428.



mastery. He desires the sympathy, not only of his son, but of all present, to whom he shows his affliction, and of the Hellenes everywhere, of whom he claims that, in return for all that he had done for them, they should at least give him what he longs for, death (v. 974—1111)."

Nothing is gained by a comparison of the *Trachiniae* with the *Hercules Furens* of Euripides. The treatment of the two plays has nothing whatever in common.<sup>8</sup>

Prof. Campbell calls the character of Hyllus "ardent, impulsive, affectionate, and generous," and "very noble and attractive."<sup>9</sup> He does not notice, what is well worthy of remark, that to a considerable degree he represents the teaching of "young Athens," in the rhetorical and sophistical style of his speeches. The date of the play is quite uncertain: the fame of Pericles as an orator seems to have greatly raised the art in public estimation, and Sophocles, Euripides, and Thucydides formed their style largely on the fashionable and almost the sole literary accomplishment of the age.

Sophocles, without doubt, treats of Hercules and Hyllus as historical characters. Between history and mythology there was no real distinction in his time; Pherecydes and Acusilaus were in no sense historians, but mere recorders and collectors of traditions. Modern science has analyzed the tale of Hercules, and conclusively proved that his life and labours are a "solar myth."<sup>1</sup> The δωδέκατος ἄπορος of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his task-master and his teacher, are names containing that notion of width and extent found in Eurydice, Euryphassa, Eurynome, Europe, Euryanassa.<sup>2</sup> The scorching robe sent by Deianira is the same as that sent by Medea, herself a granddaughter of the Sun, to Jason's bride Glauce.<sup>3</sup> It is the burning and glowing cloud that enwraps

<sup>8</sup> Mr. Pretor (Intro. p. ix) says that "the *Trachiniae* has everything to gain by a comparison with the corresponding play of Euripides." Dr. Donaldson's critique, that the *Trachiniae* "is far inferior to the rest," and possibly the work of Iophon, is quoted by Mr. Blaydes, p. 4.

<sup>9</sup> P. 51.

<sup>1</sup> Like the similar legends about Theseus, with whom Hercules is associated in the play of Euripides.

<sup>2</sup> Cox, *Aryan Mythology*, i. p. 417.

<sup>3</sup> Eur. Med. 955.



the form of the Dawn-goddess Athena, and that of Apollo the Sun-god, as their aegis.<sup>4</sup> The burning of Hercules on Mount Oeta is the Sun as he sinks in fiery glory behind a hill. The bride Iole is the violet cloud,<sup>5</sup> a name akin to Iamus, Iolaus, perhaps even to *Ἰώες*. As Odysseus is to be reunited to the ever-youthful Penelope, so the young sun (Hyllus) is to marry the dawn when the old sun has passed away.<sup>6</sup> It is significant, as an indication of the unconscious treatment of a solar myth, that the poet himself calls the fatal robe the *φονία νεφέλα Κενταύρου*, the gory red cloud coming forth from the monster-shape in the sky (v. 831). Yet in the parade (v. 96) he shows himself so little aware of the identity of his hero with the sun-god, that he makes the chorus appeal to the all-seeing sun to say where Hercules is residing. Even here, the Scholiast took the words *δισσαῖσιν ἀπείροις κλιθεῖς* to refer to the sun in the east and the west. The year's service of Hercules to the Lydian Omphale, for killing Iphitus (v. 275), is the same as the service of Apollo in the house of Admetus for killing the Cyclopes (Eur. Alc. 6). The apparent descent of the sun from the zenith to the horizon suggested the notion of his visiting the earth, dimmed and shorn of his mid-day glory. The idea was obvious, just as the killing of serpents, the clearing and opening out of forests, the draining of rivers and marshes, and the descent into Hades, are solar effects, and not the result of any human prowess, though in some cases both may be combined.

The moral or burden of the *Trachiniae* is (says Professor Campbell on v. 303) "that life is labour, cheered by transient gleams of prosperity." He thinks there are indications that the play is one of the later compositions; they are however but slight and somewhat conjectural, e. g. the use of *δοῦλος* as an adjective, vv.

<sup>4</sup> See Aryan Mythology, ii. p. 54, and i. p. 435, and Max Müller, "Chips from a German Workshop," ii. p. 89, who says the name *Deianira* is Sanscrit, *dāsyā-narī* = *dāsyā-patnī*; but it is easily explained from Greek roots.

<sup>5</sup> The word has the written digamma on a very ancient vase in the Louvre.

<sup>6</sup> V. 1224. The explanation of this event on any other theory is comparatively feeble. Prof. Campbell says (p. 50), "The poet's motive in retaining the incident may have been to show the reality and depth of Heracles' affection for Iole." Expounders of the solar myth would say, "It could not have been otherwise." This is a sufficient answer to the criticism of Mr. Blaydes, which from any other point of view is true, that the request of Hercules "seems open to the charge of bad taste" (p. 5).



53. 283. 302. The loss of the Greek Argument (which in Dindorf's edition is supplied by a long extract from Apollodorus, Bibl. ii. 7, 5) has deprived us of all information on this head. The many obscurities in the play must be pleaded as an excuse for the considerable length to which the notes have unavoidably been extended. The copious and excellent Scholia are throughout a most important aid and guide to the readings and interpretation.

The scene is laid at Trachis in Thessaly, and the chorus consists of Virgins of the place.



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΔΗΙΑΝΕΙΡΑ.

ΘΕΡΑΠΗΑΙΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ ΤΡΑΧΙΝΙΩΝ.

ΑΓΓΕΛΟΣ.

ΛΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.



#### ERRATUM.

NOTE.—On *Trach.* 1215 for “my part in the action shall not fail,” *read* “you shall not fail from *my* part,” and *dele* the following sentence.







# ΣΟΦΟΚΛΕΟΥΣ ΤΡΑΧΙΝΙΑΙ.

## ΔΗΙΑΝΕΙΡΑ.

Λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανεῖς  
ὥς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν  
θάνη τις, οὐτ' εἰ χρηστὸς οὐτ' εἰ τῷ κακός·  
ἐγὼ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς Ἄιδου μολεῖν,  
ἔξοιδ' ἔχουσα δυστυχή τε καὶ βαρὺν,  
ἥτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως,  
ναίουσα δ' ἐν Πλευρῶνι, νυμφείων ὄκνον

5

1. *φανείς*. This is added in the sense of *vulgatus*, as the poets say φαίνειν λόγον, αἰδῆν, φήμην, &c. So μῦθος πεφασμένος in Il. xiv. 127. It is not therefore a merely superfluous addition. Neue compares δ τῆσδ' ἔρος φανείς inf. 433, Wunder, Ant. 620, σοφία γὰρ ἔκ του κλεινὸν ἔπος πέφανται, and Mr. Pretor, Oed. R. 848, ἀλλ' ὥς φανέν γε τοῦτος δδ' ἐπίστασο.

3. *θάνη*. I agree with Mr. Pretor in retaining this, the vulgate reading, against *θάνοι*, which Hermann prefers on the ground that the Attics are fond of optatives by attraction. As far as correct Greek goes, either *θάνη* or *θάνοι* is defensible. See inf. 164. It is true also that in MSS. the two moods are perpetually confused. — *χρηστὸς* and *κακός* relate, of course, merely to prosperity, not to moral conduct in the sense in which we speak of a 'good or bad life.' See inf. 452. Eur. Hec. 1226 —7. Translate: 'There is an old saying of men that has passed into a proverb, that you cannot be quite sure about the life of any mortal, till he is dead, whether it has been prosperous to him or unhappy. But I know too well about my own life, even before going to the world

below, that I have had one which has proved both unfortunate and burdensome to me.' The sentiment is a tragic common-place, and the Schol. needlessly refers it, by anachronism, to Solon.

4. *τὸν ἐμὸν*. It is evident that this is emphatic, and not, as Neue says, 'redundant.'

6. *ἦτις κ.τ.λ.* 'Since in the first place, as a maid, I had a troublesome lover, and afterwards, as a married woman (v. 27), an anxious life on his account.'

7. *ναίουσ'* ἐν the best MS. (Laur.), but *ναίουσά γ'* and *ναίουσα δ'* are found in good copies. Wunder reads *ἔτι*, Hermann and Dindorf *ἔτ' ἐν*, Linwood and others (from the Aldine) *ἐνί*. The epic form of the preposition, as well as the lengthening of the *ι*, are objections. The *μὲν*, though it might be regarded as somewhat irregularly answered by *χρόνον δ' ἐν ὑστέρῳ* v. 18,—a sentence however with its own *μὲν* and *δὲ*,—seems to require *τε* or *δὲ* with *ναίουσα*. For with *πατρὸς ἐν δόμοις* it is obvious to supply *οἰκουροῦσα*. The sense is, 'while staying at home with my father, and living at Pleuron in Aetolia, and not at Trachis (39) or Tiryns' (1152). Compare inf. 263, πολλὰ μὲν λόγοις ἐπερρόθησε, πολλὰ δ'



ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.  
 μνηστῆρ γὰρ ἦν μοι ποταμὸς, Ἀχελῷον λέγω,  
 ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατὴρ, 10  
 φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος  
 δράκων ἐλικτὸς, ἄλλοτ' ἀνδρείῳ κύτει  
 βούπρωρος· ἐκ δὲ δασκίου γενειάδος  
 κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.  
 τοιόνδ' ἐγὼ μνηστῆρα προσδεδεγμένη 15  
 δύστηνος αἰὲ κατθανεῖν ἐπηυχόμην,  
 πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.  
 χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δέ μοι,  
 ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·  
 ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης 20  
 ἐκλύεται με. καὶ τρόπον μὲν ἂν πόνων  
 οὐκ ἂν διείπομι· οὐ γὰρ οἶδ'· ἀλλ' ὅστις ἦν

ἀτηρᾷ φρενί, and 229, εὖ μὲν ἔγμεθ', εὖ δὲ προσφωνοῦμεθα. It is true, the Greeks rather prefer the dative of place, as ἡ Μαραθῶνι μάχη, without the preposition; cf. inf. 172; yet the ἐν is occasionally added. On the whole, as in a matter very uncertain, I have followed a Paris MS. (B.) in reading ναίουσα δ' ἐν Π. Otherwise, ναίουσα δὲ Π. may be justified.—ὄκνον, 'dislike,' 'hesitation,' 'reluctance.' This seems a much better reading than ὄτλον, a variant recorded by the Schol. and adopted by Hermann, Blaydes, and Dindorf. Hesych. ὄτλος· μόχθος,—a sense by no means suited to this passage. See Aesch. Theb. 18.

11. φοιτῶν κ.τ.λ. 'Paying his visits at one time in the natural form of a bull (i. e. as a river-god), at another, as a speckled writhing snake, or again with a man's body but the face of an ox.'—ἐναργῆς, as in Oed. R. 535, ληστής ἐναργῆς, and ἐναργὲς ὕνειρον in Homer and Aeschylus, is applied to objects which are real and not pretended or deceptive.—αἰόλος, like ἐλικτὸς, is applied equally to the changing colour and aspects, and to the turnings and windings, of both serpents and rivers. So the Schol., ἐλικτὸς, διὰ τὸ σκολιὸν τῶν ρευμάτων.—κύτει βούπρωρος, for τύπῳ βούκρηνος, has been adopted by most editors (Neue and Prof. Campbell excepted) from Strabo, and it seems the more poetical reading, though the Schol. goes with the

MSS. This is one of the passages in this play which indicate two ancient recensions of the text.

14. διερραίνοντο, 'streams of spring-water were spouted about.' Antig. 1009, μετάρσιοι χολαὶ διεσπείροντο. Phil. 20, ἐξ ἀριστερᾶς τάχ' ἂν ἴδοις ποτὸν κρηναῖον, and so Aesch. Ag. 901, πηγαῖον βέος.—The beard, Prof. Campbell remarks, is that of the man rather than the bull. A human head with horns would satisfy the conditions of the picture.

15. προσδεδεγμένη, 'having accepted.' Either προσδεχομένη or προσδοκῶσα would express 'expecting.'

17. πρὶν τῆσδε κ.τ.λ. 'Ere ever I was brought to bed with such a monster as this.' For the genitive, depending on the notion of πέλας, cf. inf. 748. Phil. 1327, Χρύσης πηλασθεὶς φύλακος, and Πανὸς προσπελασθεῖσα, Oed. R. 1101. Wunder's reading τοῦδε is quite needless, for τῆσδε expresses the same thing in a less prosaic way.

21. ἐκλύεται. 'Set at liberty for himself,' i. e. 'to be his bride,' Prof. Campbell. Schol. ἀντὶ τοῦ ἀπαλλάττει με καὶ ἐλευθεροῦ τοῦ φόνου, τοῦ Ἀχελῷου περιγενόμενος. So Aesch. Prom. 235, ἐξελευσάμην βροτοῦς. Antig. 1112. Aj. 531.

22. διείπομι. Through alarm, she says, she cannot tell how the struggle was got through, or that one made a better fight of it than the other. So ὡς



θακῶν ἀταρβῆς τῆς θέας, ὁ δ' ἂν λέγοι.

ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ  
μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ.

25

τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,  
εἰ δὴ καλῶς. λέχος γὰρ Ἑρακλεῖ κριτὸν  
ξυστᾶσ' αἰέ τιν' ἐκ φόβου φόβον τρέφω,  
κείνου προκηραίνουσα· νύξ γὰρ εἰσάγει  
καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον.

30

κάφυσάμεν δὴ παῖδας, οὓς κείνός ποτε,  
γῆτης ὅπως ἄρουραν ἔκτοπον λαβὼν  
σπείρων μόνον προσεῖδε κάξαμῶν ἅπαξ.

τάχος διστέον, 'we must at once distinguish,' Eur. Hipp. 491.

23. θακῶν, the participle, seems to have been taken by the Schol. for the genitive, 'whichever of the spectators' seats was free from fear.'—ὁ δ' ἂν Mr. Pretor, perhaps rightly; yet cf. El. 441. Here the indefiniteness of ὅστις favours the slight change. But Prof. Campbell cites ὅστις—δδε from Ant. 463—4.

26. τέλος, 'the issue of the contest.'

28. ξυστᾶσα. Schol. συνελθοῦσα, 'joined in marriage with Hercules as his chosen bride.' Some compare Aj. 490, ἐπεὶ τὸ σὸν λέχος ξυνῆλθον, but Linwood prefers, perhaps without much reason, to take λέχος here for the nominative.—κριτὸν, root κριν, implies separation and distinction. So κριτὸν γυναικῶν γένος in Pind. Pyth. iv. 50. See also inf. 245. 'Decided by the contest,' Prof. Campbell. But the Schol. has ἔκκριτον.

29. προκηραίνουσα. It is evident that κηραίνειν, to damage or destroy, which Curtius refers to the root of κείρω, is different from the same form of verb meaning 'to care for,' as in Eur. Hipp. 223, quoted by the Schol., τί ποτ', ὦ τέκνον, τὰδε κηραίνεις; Perhaps *curare*, anciently *coerare*, is the same word. The Schol. refers it to κέρω, as we say 'taking to heart.' See on Aesch. Suppl. 976. Eum. 124.

30. ἀπωθεῖ. 'Night gets rid of one care only by bringing in a new one in its place.' The *night* is specially mentioned (as inf. 149) as the time for brooding over cares. Thus εἰσάγειν καὶ ἀπωθεῖν ξένον might be said of a capricious host who turned off one to make room for another. The Schol. seems to have mis-

understood the sense in supplying Ἑρακλέα as the object. Yet Wunder follows him, somewhat awkwardly translating, 'for night brings him and in turn sends him away, having accepted a task,' i. e. a new labour to perform. Similarly Prof. Campbell, 'for night brings him home, and the same (or 'the next') night thrusts him from me, bringing the succession of his toil.' The general sense is, according to this view, 'he no sooner returns at night than he goes off again at once to undertake some new labour.' It seems to me that ἀπωθεῖ could hardly mean ἀποπέμπει or ἀποστέλλει. The passage is called difficult by most of the commentators; but I think it is simple enough. One night, she says, brings some care or trouble (πόνος), and the next night discards it, and as it were, pushes it aside, to make room for some other to take its place.

31. κείνος, 'that absent lord of mine.' So inf. 38. 40.—γῆτης (so Herm. with MS. Laur. for γήτης), Hesych. γῆτης ὁ τὴν γῆν ἐργαζόμενος, γεωργός. Cf. Plat. Phaedr. p. 276, B, ὁ νοῦν ἔχων γεωργός, ὃν σπερμάτων κηδοῖτο καὶ ἔγκαρπα βοῦλοιο γενέσθαι,—σπείρας εἰς τὸ προσῆκον ἀγαπῇ ἂν ἐν ὁδοῖ μὴν ὅσα ἔσπειρε τέλος λαβόντα;—ὅπως, cf. El. 98. 1151. She compares Hercules to a tenant-farmer who has taken a distant field, and only visits it once when he sows and once when he reaps. Thus, as Linwood observes, with κείνος we ought to supply ἅπαξ μόνον προσεῖδε, and the comma usually placed after λαβὼν should be omitted. But for ἅπαξ, 'only once,' the poet has substituted ποτὲ, 'occasionally.'



τοιούτος αἶὼν ἐς δόμους τε καὶ δόμων  
 αἰὲν τὸν ἄνδρ' ἔπεμπε λατρεύοντά τω. 35  
 νῦν δ' ἡνίκ' ἄθλων τῶνδ' ὑπερτελῆς ἔφυ,  
 ἐνταῦθα δὴ μάλιστα ταρβήσας ἔχω.  
 ἐξ οὗ γὰρ ἕκτα κείνος Ἰφίτου βίαν,  
 ἡμεῖς μὲν ἐν Τραχίνι τῇδ' ἀνάστατοι  
 ξένῳ παρ' ἀνδρὶ ναίομεν· κείνος δ' ὅπου 40  
 βέβηκεν οὐδείς οἶδε· πλὴν ἐμοὶ πικρὰς  
 ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται·  
 σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν.  
 χρόνον γὰρ οὐχὶ βαιὸν, ἀλλ' ἤδη δέκα  
 μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει. 45  
 καῖστιν τι δεινὸν πῆμα· τοιαύτην ἐμοὶ  
 δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμὰ  
 θεοὺς ἀρώμαι πημονῆς ἄτερ λαβεῖν.

## ΘΕΡΑΠΙΑΙΝΑ.

δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ

35. λατρεύοντά τω, 'in service to somebody,' refers to the labours imposed on Hercules by Eurystheus.

36. ὑπερτελῆς. 'Now at last, when he has surmounted, or risen superior to, these toils.' Mr. Pretor thinks ἔφυ means that he was *born* to surmount them; and this view may be right. That his labours are now over, she infers from the oracle, v. 155.

38. ἕκτα. "Notanda aoristi forma epica, hic solum in Sophocle obvia. Cf. κατέκτας Eur. Bacch. 1290. Med. 1398. ἕκτα Herc. Fur. 423." Limwood. The participle κατακτάς occurs in Alcest. 3.

39. ἀνάστατοι, 'having had to leave our homes.' The usual consequence of a murder was a voluntary exile for a time; cf. Eur. Hipp. 37.

40. ξένῳ παρ' ἀνδρὶ. Schol. τῷ Κῆκυι, ὅς ἦν παῖς Ἀμφιτρύωνος ἀδελφοῦ.—ὅπου βέβηκε, 'where he now is.' Eur. El. 777, κυρεῖ δὲ κήποις ἐν καταρρέτοις βεβῶς, 'he was in his own park at the time.'

41. πλὴν ἐμοὶ κ.τ.λ. 'I only know that he is gone after imposing on me many a keen pang about him.' By ὠδῖνας, as Wunder remarks, the tablet is meant on which the oracle was written.—αὐτοῦ Blaydes and Campbell, with Hermann.

44—8. Wunder encloses these verses in brackets. They are not necessary to the context, and they may have come in from some early recension or edition, with other verses in this play. But they are good lines, and they contain nothing to which a critic can fairly object. The period of fifteen months is named also inf. 164.

45. Hesych. ἀκήρυκτος· ἀνεπικηρύκεντος. Schol. ὃν οὐδείς ἐλθὼν κηρύττει καὶ ἀπαγγέλλει, ποῦ ποτ' ἐστί.

46. τοιαύτην. This may refer back to πικρὰς ὠδῖνας, or it may mean that there *must* be something the matter, from the ominous import of the tablet which he left in her keeping when he went off.

47. τήν. There are sufficient instances of the article used for the relative, e. g. inf. 381. 728, to make Dindorf's alteration ἔστειχεν *ἣν* unnecessary. 'Often,' she says, 'do I pray to the gods that I may have received it without harm,' i. e. suffer no harm by receiving it. Cf. 157. The phrase here is peculiar, because ἀρώμαι (εὐχομαι) λαβεῖν should rather mean 'I pray that I may receive.' It is a question of context; the past sense is sufficiently determined by λιπὼν ἔστειχεν.



κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα 50  
 τὴν Ἡράκλειον ἔξοδον γοωμένην  
 νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν  
 γνώμασι δούλαις, καὶ με χρῆ φράσαι τόσον,  
 πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ  
 ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινὰ, 55  
 μάλιστα δ' ὄνπερ εἰκὸς Ἴλλον, εἰ πατρὸς  
 νέμοι τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν ;  
 ἐγγὺς δ' ὅδ' αὐτὸς ἀρτίπους θρώσκει δόμους,  
 ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,  
 πάρεστι χρῆσθαι τάνδρῃ τοῖς τ' ἐμοῖς λόγοις. 60

ΔΗ. ὦ τέκνον, ὦ παῖ, καὶ ἀγεννήτων ἄρα  
 μῦθοι καλῶς πίπτουσιν ἥδε γὰρ γυνή

50. ὀδύρματα, 'with lamentations,'—a cognate accusative forming one idea with the participle, and therefore governing a separate object, ἔξοδον. See Electr. 123—5. Eur. Med. 205, λυγρὰ δ' ἄχρα βοᾷ τὸν ἐν λέχει προδότην.

52. φρενοῦν, Schol. and Hesych. νουθετεῖν. Aesch. Ag. 1183, φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.—δούλαις, here used as an adjective, as frequently τύραννος, e. g. Prom. V. 761, πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται; Prof. Campbell has δούλοις.—τόσον, al. τὸ σὸν, 'that which is your own part,' viz. to suggest in the present need, or 'what is for your interest,' Schol. τὸ σοι συμφέρον. "The ancients did not like long speeches from their slaves. Eur. Iph. Aul. 313, μέγας μακροῦς δὲ δούλους ὦν λέγεις λόγους." Wunder.—As far as τόσον is the *protasis* of the sentence, as I think. Mr. Pretor takes καὶ με to commence the *apodosis*.

55. κατὰ is here used as in πορεύεσθαι, ἔπεσθαι καθ' ὁδὸν &c., denoting the course and object of the pursuit.

56. ὄνπερ εἰκός, supply ἐλθεῖν ἂν implied in πέμπεσθαι ὑπὸ σοῦ. For the motive for going is assigned in what follows to Hyllus himself,—'who surely would go if he had any thought about his father (or cared) for his being supposed to fare well.'—νέμοι, as in μοῖραν νέμειν, Prom. V. 292, a phrase originally applied to the distribution of shares. Oed. Col. 385, ὡς ἐμοῦ θεοῦ ὥραν τιν' ἔξειν. Here there is some confusion between giving thought *to*, and having

thought *of* a person.—τοῦ—δοκεῖν, a secondary genitive of apposition, in place of the simpler syntax τοῦ τὸν πατέρα δοκεῖν κ.τ.λ.—The Schol. seems to have read νέμει, which is found in two or three copies, and is quite defensible in the sense of εἴπερ νέμει, and so Mr. Blaydes edits, though he calls the passage corrupt.

58. ἀρτίπους. 'Just at the right moment he comes bounding to the house.' Schol. ἀρτίως καὶ ἡρμοσμένως τῷ καιρῷ πορεύεται. On this explanation Neue briefly comments, "minime." Linwood (who might have compared Theb. 374, σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα, and Hesych. ἀρτίπος ἀρτίπους, ἄρτιος τοῖς ποσὶν, ὑγιόπους, and ἰδ. ἀρτίπουν ὑγιῇ (ὑγιεῖς) τοὺς πόδας ἔχοντα) prefers the sense 'with firm and equal step.' The context seems to show, that as Hyllus had just heard some news about his father, he was running in glee to tell his mother of it. Hence ἀρτίπους should qualify θρώσκει, 'nimble runs;' and ἄρτι που, a conjecture of Mr. Shilleto's mentioned by Mr. Pretor with approval, is not only weak, but has the *που* added without any clear sense. Euripides has ἀρτίδακρυς in Med. 903.

60. Hermann reads τοῖς γ' ἐμοῖς λόγοις, 'the man (Hyllus) may make use of *my* suggestions,' which could only mean, 'if he has no other advice to follow.'

61. Hesych. ἀγεννήτων δυσγενῶν, and so the Schol.



δούλη μὲν, εἶρηκεν δ' ἐλεύθερον λόγον.

ΤΑΛΟΣ.

ποῖον ; δίδαξον, μῆτερ, εἰ διδακτά μοι.

ΔΗ. σὲ πατὴρς οὕτω δαρὸν ἐξενωμένον 65

τὸ μὴ πυθέσθαι ποῦ 'στιν αἰσχύνην φέρειν.

ΤΑ. ἀλλ' οἶδα, μύθοις εἴ τι πιστεύειν χρεών.

ΔΗ. καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός ;

ΤΑ. τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου  
Λυδῇ γυναικί φασί νιν λάτριν πονεῖν. 70

ΔΗ. πᾶν τοῖνον, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.

ΤΑ. ἀλλ' ἐξαφεῖται τοῦδέ γ', ὥς ἐγὼ κλύω.

ΔΗ. ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται ;

ΤΑ. Εὐβοῖδα χώραν φασιν, Εὐρύτου πόλιν,  
ἐπιστρατεύειν αὐτὸν, ἢ μέλλειν ἔτι. 75

ΔΗ. ἄρ' οἶσθα δῆτ', ὦ τέκνον, ὥς ἔλειπέ μοι

63. ἐλεύθερον. Schol. ἐλευθέρῳ πρέποντα. 'For here is a woman who is a slave, and yet she said just what the free-born would say.'

66. Neue retains the MS. reading φέρι, corrected by Valckenaer.—τὸ μὴ πυθέσθαι, 'the not having ascertained,' cf. inf. 91.—σέ, emphatic at the beginning of the verse, 'you, his eldest son' &c.—ἐξενωμένον, Schol. ἐν ξένῃ διατρίβοντος. Cf. El. 777.

67. μύθοις γ' Neue, Blaydes, and Wunder; but γε is wanting in Laur. and other good copies.

68. καὶ ποῦ, as καὶ τοῦ inf. 187, and in many other places, implies a degree of incredulity. She does not believe her son has really heard of Hercules' residence in any particular spot.

69. Hesych. ἀροτούς' ἐνιαυτούς. Σοφοκλῆς Τραχυνίαις. Cf. inf. 253, πρᾶξις 'Ομφάλη—ἐνιαυτὸν ἐξέπλησεν.—τὸν μὲν κ.τ.λ., 'during the past year, for all that length of time,' not less than the entire year.

70. Λυδῇ γυναικί. Schol. τῇ 'Ομφάλῃ. Cf. Agam. 609, σημαντήριον οὐδὲν διαφείραςαν ἐν μήκει χρόνου.—λάτριν, cf. Prom. V. 941, τὸν Διὸς τρόχιν.

71. εἰ καὶ τοῦτ'. 'If he submitted to that (slavery to a woman), one may expect to hear of anything about him.' The καὶ perhaps really belongs to πᾶν rather than to τοῦτο, 'if this, then any-

thing besides.'

72. ἐξαφεῖται. Schol. ἀφείθη, ἀπηλλάγη τοῦ δουλεύειν.

73. ἢ θανὼν γ', 'or indeed dead,' Neue and Hermann with three MSS. Cf. Aesch. Ag. 630, πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο; Prof. Campbell remarks that Deianira hardly believes Hercules could survive such a degradation.

75. ἐπιστρατεύειν. 'That he is now marching against, or is on the point of doing so,' lit. 'is yet delaying it awhile.' "The words Εὐβ. χώραν are used in apposition, meaning that Hercules led his army against Oechalia, a city of Euboea." Wunder. It is more correct to say that πόλιν is an apposition with χώραν, the former word being taken, as Neue says, "de tota regione." He well compares Eur. Ion 294, Εὐβοί' Ἀθήναις ἔστι τις γελῶν πόλις.

76. ἔλειπε. It is difficult to see any special force in the imperfect, and perhaps it was used for metrical convenience. Wunder, Introd. ch. iv. § 4 (p. 47, note) explains the passage thus: "When Deianira learned that at that very time when Hercules had been either promised a life of freedom and happiness or threatened with death, [when] he was making war against Oechalia, it was likely that she would suppose it his last labour. Although,



μαντεία πιστὰ τῇσδε τῆς χώρας πέρι ;

ΤΑ. τὰ ποῖα, μήτερ ; τὸν λόγον γὰρ ἀγνοῶ.

ΔΗ. ὥς ἡ τελευταῖν τοῦ βίου μέλλει τελεῖν,  
ἡ τοῦτον ἄρας ἄθλον †εἰς τὸν ὕστερον 80  
τὸν λοιπὸν ἤδη βίον εὐαίων' ἔχειν.

ἐν οὖν ῥοπῇ τοιαύδε κειμένῳ, τέκνον,  
οὐκ εἰ ξυνέρξων, ἡνίκ' ἡ σεσώσμεθα  
[ἡ πίπτομεν, σοῦ πατρὸς ἐξολωλότης ;]  
κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἅμα ; 85

ΤΑ. ἀλλ' εἰμι, μήτερ· εἰ δὲ θεσφάτων ἐγὼ  
βάξιν κατῆδη τῶνδε, καὶ πάλαι παρῇ.  
[νῦν δ' ὁ ξυνήθης πότμος οὐκ ἔῃ πατρὸς

therefore, this expedition was not mentioned by the oracle, as is evident from the account of Deianira herself, v. 164—72, yet she might truly say that that was the last labour foretold by the oracle of Dodona." Prof. Campbell remarks that the silence for so long on the subject of the prophecy was not unnatural in the mother. She may have wished to spare her son a needless anxiety.

79. τελεῖν. Perhaps φέρειν, sc. ἡ χώρα. Linwood says, "τελευτήν τελεῖν mira est, nec tamen fortasse corrupta lectio." Neue compares Oed. Col. 1720, ἐπεὶ ὁλβίως γ' ἔλυσεν τὸ τέλος, ὃ φίλαι, βίον. For μέλλει we might well read μέλλοι. To make μαντεία the subject is far-fetched and improbable. The Schol. may have read φέρειν, which well suits ἐν Οἰχαλίᾳ τεθνήξομαι.

80. ἄρας. Instead of τελέσας, a word appropriate to a contest, ἄθλος, the poet uses a verb properly applied to lifting and carrying off a prize, ἄθλον. So in Il. ix. 124, οἱ ἀέθλια ποσσὶν ἄροντο, and elsewhere ἀνελεῖν and ἀνελίσθαι, e.g. Il. xxiii. 614.—The words εἰς τὸν ὕστερον are difficult, and Dindorf omits them as the patchwork of some grammarian. To supply χρόνον seems almost impossible, and to understand βίον from the preceding verse would require πότμον rather than βίον in the next (cf. v. 88). The Schol. seems to ignore v. 80, and it might be omitted, if we read ἡ λοιπὸν ἤδη κ.τ.λ. His comment is, ἔλεγεν, φησὶν, ὅτι ἐν Οἰχαλίᾳ τεθνήξομαι, ἡ σωθεὶς εὐδαιμονήσω τὸν ἐπίλοιπον χρόνον. Here

σωθεὶς does not represent τοῦτον ἄρας ἄθλον, but is added in opposition to τεθνήξομαι. And this, perhaps, is the right key to the difficulties of the passage. Otherwise, we might fairly read ἡ τοῦτον ἄρας ἄθλον ὡς τὸν ὕστατον, viz. ὄντα. Or we might read ἔχει, the *praesens propheticum*, by which the change of subject from ἡ χώρα μέλλει φέρειν to ἡ Ἡρακλῆς ἔχει = ἔξει, would be much less harsh. This use, in fact, is very common ; e.g. Prom. V. 767, ἡ πρὸς δάμαρτος' ἐξανίσταται θρόνων ;—βίον, 'a course of life,' is joined with εὐαίων in Aesch. Pers. 711. Hermann with one MS. reads τὸ λοιπὸν, comparing Oed. Col. 1619, οὗ τητῶμενοι τὸ λοιπὸν ἤδη τὸν βίον διάξεται. Either τοῦτο γ' ἄρας ἄθλον, or εἰς τὸ γ' ὕστερον, is also not improbable.

82. κειμένῳ, viz. σφ' πατρί. Schol. ἐν κινδύνῳ καὶ ἐπὶ ξυροῦ ἀκμῆς ἱσταμένῳ οὐ πορεύσῃ συλληψόμενος αὐτῷ καὶ συναγωνιούμενος ;—ἡνίκα 'at this juncture when' &c. Two lines, belonging to different ancient recensions or editions, appear to have been combined in the existing MSS. Yet the conjecture of Bentley and Dobree, by transposing the verses, ἡ οἰχόμεσθ' ἅμα καὶ πίπτομεν, seems to have some probability.

86. ἐγώ. 'If I had known them (as you do)' &c.—κατῆδη and παρῇ, the true forms of the first person in the older Attic, are given in the best editions for κατῆδην (—ην) and παρῆν.

88—9. This couplet, though Sophoclean in character, seems, as it were, "out of joint." It would do in place of



ἡμᾶς προταρβεῖν, οὐδὲ δειμαίνειν ἄγαν.]

νῦν δ' ὥς ξυνήμ', οὐδὲν ἐλλείψω τὸ μὴ

90

πᾶσαν πνθέσθαι τῶνδ' ἀλήθειαν πέρι.

ΔΗ. χώρει νυν, ὦ παῖ. καὶ γὰρ ὑστέρω τό γ' εὖ  
πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾶ.

### ΧΟΡΟΣ.

ὄν αἰόλα νύξ ἐναριζομένα

στρ. ἀ.

τίκτει κατευνάζει τε φλογιζόμενον,

95

Ἄλιον Ἄλιον αἰτῶ,

τοῦτο καρῦξαι τὸν Ἀλκμήνας, πόθι μοι πόθι παῖς

the next couplet, but not along with it. Wunder, with Hermann, transposing the two lines to follow 91, reads ἀλλ' ὁ ξυνήθης πότμος κ.τ.λ. This is not amiss, if we supply some ellipse; ('the position, indeed, is serious,) yet my father's usual luck gives us hope.' Schneidewin (ap. Neue) compares El. 783—6 for the repetition of νῦν δὲ in the same sentence. Prof. Campbell would read πρὶν δ'—οὐκ εἶα, 'hitherto our father's usual luck forbade us to anticipate any evil, or to fear very much about him.' Dindorf ejects 88—9 as spurious. Mr. Blaydes has νῦν δ'—οὐκ εἶα.

90. τὸ μὴ. Brunck, whom most of the editors follow, reads τὸ μὴ οὐ. But Neue compares Ant. 444, κοῦκ ἀπαρνοῦμαι τὸ μὴ.—πνθέσθαι, i. e. to ascertain if the oracles spoke truly about him, sup. 79.—περὶ τῶνδε is shortly put for τῶν περὶ τῶνδε θεσφάτων.

92. καί—ὑστέρω, 'even for one who is late (in acting).' The Schol. explains τὸ γ' εὖ πράσσειν by τὰ δέοντα ποιεῖν. Neue thinks there is a reference to τοῦ καλῶς πράσσειν δοκεῖν, v. 57. Linwood gives Erfurdt's version, 'prospera fortuna enim ei, qui sero de ea resciscit, quando tamen resciscit, lucrum adfert.'—πύθοιτο, sc. τις, the optative making the proposition more general, and nearly equivalent to εἰ πύθοιτο τις. We might however read πύθοιο, and understand καὶ ὑστέρω σοι. Wunder, "even if one come later, prosperity (success) is a gain to one when known."—ἐμπολᾶ, 'makes a trade-profit.' This is one of the constant metaphors from traffic that occur in the tragedies. Cf. Ant. 1037. Phil. 303. Ag. 978. Hesych. ἐμπολᾶ περιέρχεται, πρᾶγματεύεται. He seems to refer to

some passage where it meant 'to go about, to engage in, a matter.'

94—140. The Parode.—The Chorus, young Trachinian ladies (inf. 144) from whom the play takes its name, console and sympathize with Deianira. We may conjecture that sun-worship was a local religion, Hercules himself being a sun-god, and thus the appeal to the Sun as all-seeing and all-knowing becomes peculiarly appropriate. Compare, for the address, Aj. 845.

*Ibid.* Hesych. αἰόλα νύξ· ἡτοιμέλανα, ἡ ποικίλη διὰ τὰ ἄστρα. Σοφοκλῆς Τραχινίαις. Cf. inf. 132. Prom. V. 24, ἡ ποικιλείμων νύξ. Translate, 'Of him whom the spangled night gives birth to by its own destruction, and (by returning) lulls to rest in the glory of his brightness, the Sun, the (mighty) Sun, I ask to tell me this about the son of Alcmena, where in the world he is now dwelling,—(tell me, I say,) O thou that dost blaze with a brightly flashing light! Is it by some strait of the sea, or is it that he is resting between two mainlands' (i. e. that strait which divides Europe and Asia)?—'say, O thou that surpassest all in thy power of sight!'

95. τίκτει. See Aesch. Ag. 264. 279.—Hesych. κατευνάζει κοιμίζει. "Intellige γεννωμένα ex contrario, El. 72." Neue.—ἐναριζομένα is properly 'slain and despoiled of its honours,' viz. the stars.

96. Ἄλιον. Either σὲ τὸν Ἄλιον may be understood, or (as inf. 217) there is a change from the mention of the object to a direct address. Prof. Campbell compares Oed. R. 159—164.

97. Some construe αἰτῶ τοῦτο. But as κηρύξαι τινα is properly 'to summon a person by herald' (Aesch. Cho. 4. 124.



ναίει ποτ', ὦ λαμπρᾷ στεροπᾷ φλεγέθων,  
 ἥ ποντίας αὐλῶνας, ἥ δισσαῖσιν ἀπείροις κλιθεῖς,  
 εἴπ', ὦ κρατιστεύων κατ' ὄμμα. 101  
 ποθουμένα γὰρ φρενὶ πυνθάνομαι ἀντ. α.  
 τὰν ἀμφινεικῇ Δηιάνειραν αἰεῖ,  
 οἶά τιν' ἄθλιον ὄρνιν, 105  
 οὐ ποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον, ἀλλ'  
 εὔμναστον ἀνδρὸς δεῖμα φέρουσιν ὁδοῦ  
 ἐνθυμίοις εὐναῖς ἀνανδρώτοισι τρύχεσθαι, κακὰν  
 δύστανον ἐλπίζουσιν αἶσαν. 111  
 πολλὰ γὰρ ὥστ' ἀκάμαντος στρ. β'.  
 ἥ Νότου ἥ Βορέα τις  
 κύματ' \* ἂν εὐρέϊ πόντῳ  
 βάντ' ἐπιόντα τ' ἴδοι, 115

Eur. Hec. 148. Ar. Ach. 748), it may be questioned if τοῦτο κἀρῆσαι τὸν Ἄλκιμῃνας does not here follow the syntax of κακὸν λέγειν τινα, viz. 'to report for me this about Alcmena's son, where he is dwelling.'—πόθι μοι, πόθι μοι Wunder with Porson. MSS. πόθι μοι πόθι μοι παῖς, which Prof. Campbell retains by reading ἀλλὰ without elision in v. 107.

100. αὐλῶνας. The MS. Laur. has ποντίας, which Neue and others prefer, but *ou* is superscribed. Mr. Blaydes cites Athemas (v. p. 189, D), καλοῦσι δὲ ἀρσενικῶς τοὺς αὐλῶνας—οἱ δὲ ποιηταὶ θηλυκῶς.—καὶ Σοφοκλῆς Σκύθαις, Κρημνοῦς τε καὶ Σήραγγας ἡδ' ἐπακτίας αὐλῶνας. In Aesch. Prom. 731 it is masculine, αὐλῶν' ἐκπερὴν Μαιωτικόν. The notion seems to be, that Hercules may be in the narrow strait of the Hellespont, resting as it were on both shores, as a man is said to be τοίχῳ or ἀσπίδι κεκλιμένος, or he may be in the Euripus, near home. Cf. Il. iii. 135. v. 709. xv. 740. xxii. 3. The Schol. understood 'both in the east and the west,' as if he were conscious that Hercules was the Sun-god. He seems to refer κλιθεῖς and κρατιστεύων equally to the vocative ἄλις. Linwood remarks, "δισσαῖς h. l. alterum ex duobus significat." "The chorus ask in substance whether Hercules is in Asia or Europe, or on the sea which separates the two." Prof. Campbell.

103. ποθουμένα. 'With anxious (long-

ing) mind.' For the middle Nene compares the transitive use of κρύπτεται Aj. 647, ἀνομάζετο Oed. R. 1021. Schol. ἀντὶ τοῦ ποθούσῃ. Wunder adopts the conjecture of Musgrave, πονουμένα. Hesych. πυνθάνομαι ἀκούω. The 'longing mind' seems that of the chorus, who is constantly told, on inquiry, that 'the lady with two suitors, like some love-lorn bird, never allows the desire of her eyes to rest so as to be without tears.' Otherwise Deianira would be said ποθουμένα φρενὶ ἔχειν πόθον. Hesych. ἀμφίνεκας περιμάχητοι (sic), ἐναντίους ἔχων λόγους. Σοφοκλῆς Τραχινίαις. Cf. 527, τὸ ἀμφινείκητον ὄμμα νύμφας. Aesch. Ag. 686, τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέαν. Schol. τὴν περιμάχητον.—αἰεῖ, as Mr. Blaydes observes, belongs to τρύχεσθαι.

107. τρέφουσιν, Casaubon's conjecture for φέρουσιν, has been adopted by Dindorf, Blaydes, and Wunder. The Schol., who explains it by μνημονεύουσιν, perhaps supplied ἐν θυμῷ. Here δεῖμα is regarded as ἄχθος, a burden to be borne.

109. ἐνθυμίοις, 'anxious,' Schol. ταῖς μεριμητικαῖς. The causal dative means that she pines for her widowed estate, lit. her 'unhusbanded bed.'

111. δύστανον, 'poor lady!' is not an epithet to αἶσαν. Cf. 936.

115. It seems best in this obscure passage to insert ἂν after κύματα, with Porson and Linwood. Others read ἐν,



οὕτω δὲ τὸν Καδμογενῇ τρέφει, τὸ δ' αὖξει βίотου  
πολύπονον, ὥσπερ πέλαγος Κρήσιον. ἀλλά τις θεῶν  
αἰὲν ἀναμπλάκητον Ἄϊδα σφε δόμων ἐρύκει. 120

ὦν ἐπιμεμφομένα σ' † ἄ-  
δεῖα μὲν, ἀντία δ' οἶσω. ἀντ. β'. 122

φαμί γὰρ οὐκ ἀποτρύνειν  
ἐλπίδα τὰν ἀγαθὰν 125

χρῆναί σ'· ἀνάληγτα γὰρ οὐδ' ὁ πάντα κραίνων  
Βασιλεὺς

ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰ  
πᾶσι κυκλοῦσιν, οἶον ἄρκτου στροφάδες κέλευθοι.

and ἴδῃ for ἴδοι, but this is an epic, not an Attic use of the subjunctive. The Schol. supports Porson's view, ὥσπερ γὰρ ἔν τις θεωροῖη κυματομένην τὴν θάλατταν, ἢ Νότον πνέοντος ἢ Βορέου, τῶν δὲ κυμάτων τὰ μὲν ἀπρίοντα, τὰ δὲ ἐπέρχόμενα, οὕτω καὶ τὸν Ἡρακλέα, καθάπερ τι πέλαγος κακῶν, τὸ μὲν τι παρὸν λυπεῖ, τὸ δ' αὖξόμενον ἀπόκειται. The last part of the comment is wrong, for he took αὖξει in the sense of αὖξεται, and understood 'a greater and growing evil is in reserve.' The safest way, as it seems to me, to explain a passage which does not appear corrupt, is to construe οὕτω δὲ ὥσπερ πέλαγος (κακῶν) τρέφει τὸν Ἡρακλέα, αὖξει δὲ τὸ πολύπονον βίотου, where τρέφει means 'attends.' So κακῶν ὥσπερ θάλασσα, Aesch. Theb. 755. And for the *hyperthesis* or disarrangement of the article, I must refer the student to my note on Aesch. Suppl. 1039. Linwood indeed says this "fieri nullo modo potest," and he construes τὸ δὲ, πύλονον ὥσπερ Κ. πέλαγος βίотου, αὖξει, i.e. *augetur*. The subject to τρέφει he takes to be πολλὰ κύματα. I do not think he is right. Prof. Campbell thinks the order is, βίотου πολύπονον πέλαγος ὥσπερ πέλαγος Κρήσιον (τὸ μὲν) τρέφει, τὸ δὲ αὖξει Ἡρακλέα. "Toil" (he says) "is the ordinary life of Hercules, and at times this toil brings him to honour (αὖξει); hitherto it has not brought him into disaster." If however, as has been suggested, we read βίотον, we may take πολύπονον (as sup. 106 ἀδακρύτων), in the *proleptic* sense, 'one care attends him, and another care makes his life more and more laborious.' Neue takes πολύπονον as the subject of αὖξει, and Hercules as the object; but

that τὸ δὲ should stand "pro nudo δὲ" seems incredible. On the whole, I think Hermann's explanation certainly the best, *ita quasi Creticus quidam pontus Herculem habet, augetque eius labores*.

120. Schol. ἀναμπλάκητον, ἔπταιστον. Hesych. [ἀν]πλάκητον ἀναμάρτητον· Σοφοκλῆς Τραχινίαις.

121. ἀδεῖα μὲν, ἀντία δέ. Here grammar and context seem singularly at variance. The sense should be, as the Schol. explains it, 'news pleasing indeed, but opposed to your (desponding) view.' But as ἀδεῖα for ἀδεῖα cannot be defended, it seems necessary to supply ἀδεῖα μὲν εἰμί σοι, ὅμως δὲ ἀντία οἶσω. Linwood, "ἀδεῖα non laeta, sed tibi grata, accepta, vertendum erat. Cf. Oed. T. 82." [Ant. 436.] "In a pleasant mood," Prof. Campbell. But this is rather far-fetched, and Musgrave's correction αἰδοῖα, 'respectful,' adopted by Mr. Blaydes and Wunder, seems much more probable. So Aesch. Suppl. 190, αἰδοῖα καὶ γοεδνά καὶ ῥαχρεῖ ἔπη ξένους ἀμείβεσθ'. Wunder also reads, but with less reason, ὦν ἐπὶ μεμφομένα σ'. The Schol. seems to have read ἐπιμεμφομένης, as below he read ἐπὶ πῆματι καὶ χαρῇ.

124. ἀποτρύνειν. Schol. ἀποβάλλειν, ἀποδοκιμάζειν.

128. ἐπέβαλε, 'imposes.' The meaning is, that not even Zeus, the ruler of all things, can prevent human sorrows which proceed from a superior power, μοῖρα or ἀνάγκη. After this clause we may supply, ('For life is not wholly a life of care), but' &c., εἰ γὰρ ἄλγος ἐστὶ, ἔστι καὶ χαρὰ.

130. κυκλοῦσιν. The active is used intransitively in EL 1365, if the reading be right. The ἐπὶ belongs to the verb



μένει γὰρ οὐτ' αἰόλα ἐπῳδ. 132  
 νῦξ βροτοῖσιν οὔτε Κῆρες οὔτε πλούτος,  
 ἀλλ' ἄφαρ βέβακε, τῷ δ' ἐπέρχεται χαίρειν τε καὶ  
 στέρεσθαι. 135

ἂ καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω  
 τὰδ' αἰὲν ἴσχειν ἐπεὶ τίς ὧδε  
 τέκνοισι Ζῆν' ἄβουλον εἶδεν ; 140

ΔΗ. πεπυσμένη μὲν, ὡς ἀπεικάσαι, πάρει  
 πάθημα τοῦμόν' ὡς δ' ἐγὼ θυμοφθορῶ  
 μῆτ' ἐκμάθοις παθοῦσα, νῦν δ' ἄπειρος εἶ.  
 τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται

by *tnesis*, the idea of 'rolling on in succession' being expressed. Joy and woe, says the poet, go on in an eternal cycle in the lot of man, and nothing stands still. —*kῆres*, diseases, family losses, &c.

135. τῷ δέ. 'And to him' (τῷ πλούτου κекτημένῳ, implied in πλούτος) 'it comes in succession first to rejoice and then to suffer privation.' The Schol. explains στέρεσθαι χαρὰς. Neue compares El. 265, λαβεῖν καὶ τὸ τητᾶσθαι. It seems to me that we can easily supply πλούτου with στέρεσθαι, and this gives a very good sense, since to many persons the loss of wealth is the hardest of all losses to bear. Wunder and Mr. Blaydes render τῷ δέ 'and to another.' Prof. Campbell, 'to him,' viz. 'to the mortal who is placed in the midst of this life of change.'

137. ἂ. This seems to depend on ἐν νῷ ἔχουσιν, a harsh ellipse. Others explain 'wherefore,' comparing τοῦτο for διὰ τοῦτο in Oed. R. 1005. Wunder says, "it is certain that ἂ must be joined with τὰδε." This idiom however seems doubtful; see Eur. Andr. 1115, ὦν Κλυταιμνήστρου τόκος εἰς ἣν ἀπάντων τῶνδε μηχανορράφος. Prof. Campbell also regards the ἂ as resumed in τὰδε, 'which truths—thus stated.'

140. ἄβουλον. Schol. δῶςβουλον καὶ κακόβουλον, μὴ βουλευόμενον τοῖς ἰδίοις παισὶ τὸ συμφέρον. Better, perhaps, 'without forethought for his children;' and so Prof. Campbell.

141. πάρει, 'you have come to sympathize (105) and advise me (125), because you have heard of the feeling of despondency that has come over me.' The μὲν has no direct antithesis, beyond

that of the first and the second persons. —For ἀπεικάσαι Wunder reads σάφ' εἰκάσαι, Hermann and Blaydes ἐπεικάσαι, comparing inf. 1220, ὥστ' ἐπεικάζειν ἐμε. Generally, ἀπεικάζειν is to infer a likeness, ἐπεικάζειν to make a conjecture on the strength of some incident. Here it may mean, 'to form a conjecture from the circumstances.'

143. μήτε—νῦν δέ. 'May you never know by suffering, as hitherto you have had no experience of it,' viz. of the special anxieties of married life. Cf. inf. 582. Ant. 500. 686. Here δέ, not τε, is used, to contrast the present with the future. See inf. 285. 333.

144. τὸ νεάζον. The gaiety and light-heartedness of youth, like a young heifer in a field, feeds there in such pleasant places, viz. ἐν ἀπειρίᾳ κακῶν. Schol. ἡ γὰρ νέα ἡλικία ἐν τοῖς τόποις τῆς ἀμεριμνίας βόσκεται. τὸ δὲ αὐτοῦ τινὲς ψιλοῦσι, καὶ νοοῦσιν αὐτόθι. ἔνιοι δὲ δασύνουσι, ἀντὶ τοῦ ἑαυτοῦ. The former explanation seems the better; compare ὅπ' Ἴλιον αὐτοῦ, αὐτοῦ ἐνὶ Τροίᾳ, &c. Aesch. Ag. 452, οἱ δ' αὐτοῦ περὶ τεῖχος θήκας—κατέχουσιν. Ib. 1589, τὸ μὴ θανάων πατρῶων αἰμάξαι πέδον αὐτοῦ, and v. 1356, μεθῆκεν αὐτοῦ κῶλα.—νεάζον, cf. Oed. Col. 374, and for the general sentiment, Aj. 558. Eur. Med. 48. Linwood, while he pronounces the passage "sine dubio corruptus," and marks it with an obelus, reads αὐτοῦ, 'in such places of its own;' and similarly Prof. Campbell, 'places, which are its own.' Hermann gives χάροις, ὅ' αὐτοῦ, ubi sui juris est; Wunder, whom Mr. Pretor follows, has ἴν' ἀβαινόντος οὐ θάλλος θεοῦ,—a line that, to my ear, is unlike the manner of



χάροισιν αὐτοῦ, καὶ νιν οὐ θάλπος θεοῦ, 145  
 οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ,  
 ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον  
 ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνή  
 κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος  
 ἦτοι πρὸς ἀνδρὸς ἣ τέκνων φοβουμένη. 150  
 τότ' ἄν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν  
 πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.  
 πάθῃ μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην  
 ἐν δ', οἷον οὐπῶ πρόσθεν, αὐτὶκ' ἐξέρω.  
 ὁδὸν γὰρ ἦμος τὴν τελευταίαν ἄναξ 155  
 ὥρματ' ἀπ' οἴκων Ἡρακλῆς, τότ' ἐν δόμοις  
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην  
 ξυνθήμαθ', ἀμοὶ πρόσθεν οὐκ ἔτλη ποτὲ,  
 πολλοὺς ἀγῶνας ἐξίῳν, οὐπῶ φράσαι,

Sophocles. Mr. Blaydes, *χάροις, ἵν' οὐ*  
*ψυχὸς νιν, κ.τ.λ.*

146. *κλονεῖ*. A moderate wind was thought to favour the growth of a tree (Il. xvii. 55), while a violent one would shake and shatter it. The metaphor seems slightly changed from a young animal to that of a young plant. Either may be said *ἐξαίρειν, extollere*, to rear up its life to maturity; but an animal is more naturally said *βόσκεισθαι*. Cf. Aj. 1066, *πρὸς ταῦτα μὴδὲν δεινὸν ἐξάρης μένος*, and *hortos extollere* in Tac. Ann. xi. 1.

149. *ἐν νυκτί*. In dreams, perhaps, or in the anxious hours of wakeful thought. Cf. v. 29.

150. *πρὸς* here has the sense of *πρὸ*, as in the formula *πρὸς θεῶν* (properly 'in the sight of the gods'). This use is well explained by Donaldson, *New Crat.* § 171, who compares *πάρος*. The Schol. rightly says *ἡ πρὸς ἀντὶ τῆς ὑπέρ*. To omit this verse with Dindorf and Wunder destroys the balance of the sentiment and the cadence of the passage. The general cares of a married woman are meant, such as the absence of a husband or the sickness of a child, *ἐν νυκτί* referring to no definite period, such as the marriage night.

151—2. This couplet also is condemned by Dindorf, without any sufficient reason.—*τις*, in the masculine, is

used by a common idiom, when a general proposition is enunciated. Cf. El. 771. Schol. *τὸ αὐτοῦ ὡς πρὸς τὸν νέον ἀποδέδωκεν*. And *κακοῖσιν οἷς* is either a case of attraction, as inf. 283, or an inversion for *οἷς (οἰοῖς) κακοῖσιν κ.τ.λ.* Hermann adopts the former explanation.

158. *ξυνθήματα*, perhaps 'composition,' 'letters put together,' as *ξυντίθησι παιδὸς μῶρον*, Aesch. Suppl. 65. *γραμματῶν συνθέσεις*, Prom. 460. Wunder explains, "the marks or signs used instead of complete words." Prof. Campbell thinks 'indications,' 'symbols,' rather than 'instructions' are meant; Mr. Blaydes, 'stipulations,' 'arrangements,' 'provisions.' The *δέλτος* here is not the will, but the predictions of some oracle that had long ago been received. See inf. 1167. The directions for the disposal of his property were only verbal (*εἶπε*, v. 161).

158—9. *οὐκ — οὐπῶ*. See Phil. 416. 'He never yet condescended, on going forth on any of his many expeditions, to explain them (the *ξυνθήματα*) to me.' The confusion of *οὐποτε* *ἔτλη* with *οὐπῶ* *ἔτλη* is, to say the least, extremely awkward. The proper phrase was *οὐπόποτε* *ἔτλη φράσαι*. For *ἀγῶνας* *ἐξίῳν* Linwood compares Thuc. i. 15, *ἐκδήμους στρατείας — οὐκ ἐξήσαν οἱ Ἕλληνες*.



ἀλλ' ὥς τι δράσων εἶρπε κοῦ θανούμενος. 160  
 νῦν δ' ὥς ἔτ' οὐκ ὦν εἶπε μὲν λέχους ὅτι  
 κρίνῃ μ' ἐλέσθαι κτῆσιν, εἶπε δ' ἦν τέκνοις  
 μοῖραν πατρώας γῆς διαιρετὸν νέμοι,  
 χρόνον προτάξας ὥς τρίμηνον ἡνίκ' ἂν 165  
 χώρας ἀπείη κἀνιαύσιος βεβῶς,  
 τότ' ἢ θανεῖν κρίνῃ σφε τῶδε τῷ χρόνῳ,  
 ἢ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος  
 τὸ λοιπὸν ἤδη ζῆν ἀλυνήτῳ βίῳ.  
 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα 170  
 τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων,  
 ὥς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε  
 Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.  
 καὶ τῶνδε ναμέρτεια συμβαίνει χρόνου

161. νῦν δὲ κ.τ.λ. 'But on this last occasion, as if conscious he might not return, he told me verbally what I was to receive in right of my marriage, and what portion of their father's estate he awarded to his several (lit. to be divided amongst) children.'—The MSS. give *κρίνῃ* ἢ, by a common error of transcribers, as in Oed. R. 555.—For *ἔτ'* οὐκ ὦν Wunder refers to Oed. R. 24, and Phil. 1217.

163. *διαρετὴν* Dind., Wunder. *διαρετὸν* Laur. *διαρέτην* Linwood. *διαίρετον* Herm. and Prof. Campbell. Neither the accent nor the termination seems to me to require alteration. Verbals are accented on the last sometimes, as *ἐπισ-ρεπτός*, when compounded with a preposition.

164. *ἡνίκ' ἂν*, the MSS. reading, is followed by the optative in indirect past narrative, where the subjunctive would have been used if the primary verb had been in the present. See inf. 687. The words of Hercules were, *χρόνον προτάξας*, *ἡνίκ' ἂν ἀπῶ*, &c. Many instances of this oblique use are given in the note on Aesch. Pers. 452, *ὅταν — φθαρέντες ἐχθροὶ νῆσον ἐκωλοίατο*. It is mere begging the question to say, as Mr. Blaydes does, "*ἡνίκ' ἂν ἀπείη* would be a solecism." Linwood and Wunder omit the *ἂν*, with Dindorf, who destroys the sense of the passage by including 166—8, the apodosis of the sentence, in brackets. He thus construes *ὥς τρίμηνον*,

'as of three months' duration.' The meaning however seems simple and easy, and for my own part, I have no doubt of the integrity of the passage. Translate, 'having fixed beforehand a certain time, (viz.) that when he should have been absent from the country three months, and a year gone besides, then it was destined for him to die at the expiration of that time, or, having safely got past the term of this allotted period, to live henceforth a life free from cares.'—*τρίμηνον*, of course, is attracted to *χρόνον*, and *ἐνιαύσιος* to *βεβῶς*. Cf. inf. 247. Wunder, Blaydes, and Dindorf read *ἐνιαύσιον*, with Brunck.

167. *ὑπεκδραμόντα* Mr. Blaydes, and so Prof. Campbell independently conjectures. But the notion of 'getting safely away from a critical time' may have been in the poet's mind.

170. Again Dindorf quite spoils the sense by condemning this verse as spurious. As *ἐκτελευτᾶν* is active in Prom. V. 1020, the passive infinitive here presents no difficulty. 'Such events he explained to me were ordained by the gods to be brought about as the end of all the labours of Hercules.' In saying this, he used the oracular language uttered by the doves at Dodona. The Schol. makes *ἡ δέλτος* the subject to *ἔφραζε*.

173. Hesych. *ναμέρτεια* ἀλήθεια. Schol. καὶ τῶν εἰρημέων ὑπὸ Ἡρακλέους ἀλήθεια νῦν ἀποβαίνει ἐν τῷ παρόντι



τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεών.

ὥσθ' ἡδέως εὐδουσαν ἐκπηδᾶν ἐμέ

175

φόβῳ, φίλαι, ταρβοῦσαν, εἴ με χρὴ μένειν

πάντων ἀρίστου φωτὸς ἐστερημένην.

ΧΟ. εὐφημίαν νῦν ἴσχυ' ἐπεὶ καταστεφῇ  
στείχονθ' ὁρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων.

### ΑΓΓΕΛΟΣ.

δέσποινα Δηάνειρα, πρῶτος ἀγγέλω

180

ὅκνου σε λύσω. τὸν γὰρ Ἀλκμήνης τόκου

καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κακ μάχης

ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχαωρίοις.

ΔΗ. τίν' εἶπας, ὦ γεραιέ, τόνδε μοι λόγον;

ΑΓ. τάχ' ἐς δόμους σοὺς τὸν πολύζηλον πόσιν

185

ἥξειν, φανέντα σὺν κράτει νικηφόρῳ.

ΔΗ. καὶ τοῦ τόδ' ἄστων ἡ ξένων μαθὼν λέγεις;

ΑΓ. ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ

Λίχας ὁ κῆρυξ ταῦτα· τοῦ δ' ἐγὼ κλύων

χρόνῳ, ὥστε ὀπίτερον (*alterutrum*) πραχθῆναι. We might take *συμβαίνει* to mean, that the reality of the facts coincides with the prediction about them; or the poet may have meant, τὸ τέλος συμβαίνει τοῖς προειρημένοις. Or perhaps the clause ὡς τελεσθῆναι χρεών is added, as if she had said 'the truth of the prediction, that these things were to be accomplished, is now being verified' (Prof. Campbell, 'the certainty of these things, as it was appointed that they should be accomplished'). The primary idea being the *time now present*, the crisis or climacteric of his fortunes, some irregularity is introduced into the construction of the sentence.

176. The natural order of the words suggests φόβῳ ταρβοῦσαν rather than (with Blaydes and Hermann) ἐκπηδᾶν φόβῳ. Cf. Aesch. Theb. 240, ταρβοσύνῃ φόβῳ—*ικόμαν*.

178. εὐφημίαν ἴσχε. 'Say no more now about your griefs, for here comes a messenger to bring joy; and joy and grief do not suit each other.' See Aesch. Ag. 325. 493. 636. According to this interpretation, πρὸς χαρὰν, which some would alter to πρὸς χάριν, is the true

reading. Lit. 'as suits a joyful report,' the πρὸς referring to one who στείχει καταστεφής. Cf. Oed. R. 82. Others understand πρὸς τὸ φέρειν, 'for the purpose of bringing good news.'

183. ἄγοντα. We have here a climax; he is alive, victorious, and on his way home with victims for the national temples. The same statement is repeated, when she asks 'What is this that you say?' Cf. Agam. 267—9. And for πολύζηλον, a word referring to the glory of victory, see *ibid.* 912, ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.—φανέντα κ.τ.λ., 'presenting himself to you as a victor,'—a mere periphrasis for σὺν νίκῃ.

187. καὶ τοῦ κ.τ.λ. See sup. 68.

188. Like *Νειλοθερῆς* in Aesch. Suppl. 70 (where Dind. reads *εἰλοθερῆς*), the compound here seems to describe warm pastures where cattle graze during the summer months. Hesych. *βουθερεῖ ἐν ᾧ βόες θέρουσιν ὥρα νέμονται. καὶ βουθόρῳ* (Suppl. 301) τὸ αὐτό. (The latter, however, is quite a different word.)—πρὸς πολλοὺς Hermann for πρὸς πολλοῖς, which Neue retains, with the improbable suggestion that it may here mean *compellatus*.



ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε 190  
πρὸς σοῦ τι κερδάναιμι καὶ κτῶμην χάριν.

ΔΗ. αὐτὸς δὲ πῶς ἄπεστιν, εἶπερ εὐτυχεῖ ;

ΑΓ. οὐκ εὐμαρεία χρώμενος πολλῇ, γύναι.  
κύκλω γὰρ αὐτὸν Μηλιεὺς ἅπας λεὼς  
κρίνει παραστὰς, οὐδ' ἔχει βῆναι πρόσω. 195

τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων  
οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.  
οὕτως ἐκείνος οὐχ ἐκὼν, ἐκούσι δὲ  
ζύνεστιν· ὅψει δ' αὐτὸν αὐτίκ' ἐμφανῇ.

ΔΗ. ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις, 200  
ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.  
φωνήσατ', ὦ γυναῖκες, αἱ τ' εἴσω στέγης  
αἱ τ' ἐκτὸς αὐλῆς, ὥς ἄελπτον ὄμμ' ἐμοὶ

190. ὅπως τοι κ.τ.λ. 'I rushed off with the object, of course, that' &c. Mr. Blaydes remarks on the unusual combination ὅπως τοι.

192. αὐτός. Schol. εἰ εὐτυχεῖ ὁ Ἡρακλῆς, πῶς ἄπεστιν ὁ Λίχας; By εὐτυχεῖ however most of the editors think Lichas is meant. There are difficulties in either supposition: εἶπερ εὐτυχεῖ naturally means 'if, as you say, he is victorious.' So Eur. Hec. 18, 'Ἐκτωρ τ' ἀδελφὸς οὐμός ἐντύχει δορί. El. 1077, εἰ μὲν τὰ Τρώων εὐτυχοί. Troad. 1007, εἰ δ' εὐτυχοῖεν Τρῶες. It seems clear too that Deianira would first ask why her husband, who has just been described as τάχα ἤξων, does not return at once. The messenger however takes αὐτὸς to mean the herald, and says he is detained by the crowd of people who flock round him to answer questions; and the same word should be the subject of εὐτυχεῖ. Wunder's idea that εἶπερ εὐτυχεῖ, which obviously does not suit Lichas, is impersonal, *siquidem res bene se habet*, seems untenable. Linwood says, "minister cuius dominus bona fortuna utitur, et ipse εὐτυχεῖν recte dici potest." And so Prof. Campbell, 'if all is well with him.'

193. εὐμαρεία, 'liberty to act as he pleases.' Schol. οὐ βρασιάνη, οὐ καταφρονήσει σοῦ ἄπεστιν, ἀλλὰ κρινόμενος ὑπὸ τῶν πολιτῶν. For κρίνει in the sense of ἐλέγχει, *sciscitatur*, see inf. 388. Aj. 586. El. 1445. Ant. 399, καὶ

κρίνε κατέλεγχε.—For παραστὰς perhaps περιστὰς should be read, and κύκλω περισταδὸν for παρασταδὸν in Aesch. Cho. 983.

196. τὸ ποθοῦν. If we take this as a convenient metrical form for τὸν πόθον, and not, with the Schol., for τὸ ποθοῦμενον, which seems impossible, we shall have no difficulty in translating, 'for each one, desirous to be fully informed about the desire of his heart ('his yearning,' Prof. Campbell), is hardly likely (unwilling) to let him go till he has heard the whole story to his satisfaction.' Linwood construes τὸ ποθοῦν οὐκ ἂν μεθεῖτο αὐτοῦ, ἕκαστος—θέλων standing in apposition.

200. ἄτομον, untouched by the reaper, sacred. Eur. Hipp. 75, ξὺν' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ, οὐτ' ἡλθέ πω σίδηρος.

201. ἀλλὰ σὺν χρόνῳ. Mr. Blaydes cites Phil. 1041. El. 1013, and Prof. Campbell συγγένεσθ' γ' ἀλλὰ νῦν, El. 411.

202. εἴσω, here for ἔνδον, without the idea of motion. The women both within and without the palace (the choros and the handmaids, whose voices perhaps are now heard within) are invited to join in a joyful ὀλολυγμός for the good tidings.—ἔμμα, 'the light of this report which has suddenly risen into sight.' Cf. Agam. 93, οὐρανομήκης λαμπὰς ἀνίσχει. The metaphor is from a star or beacon-fire, or rising moon, &c.



- φήμης ἀνασχὸν τῆσδε νῦν καρπούμεθα.  
 ΧΟ. ἀνολολυξάτω δόμος ἐφεστίοις ἀλαλαγαῖς 205  
 ὁ μελλόννυμφος, ἐν δὲ κοινὸς ἀρσένων  
 ἴτω κλαγγὰ τὸν εὐφარέτραν  
 Ἄπόλλω προστάταν  
 ὁμοῦ δὲ παιᾶνα παιᾶν 210  
 ἀνάγεται, ὦ παρθένοι,  
 βοᾶτε τὰν ὁμόσπορον Ἄρτεμιν Ὀρτυγίαν  
 θεὰν ἐλαφαβόλον, ἀμφίπυρον,  
 γείτονάς τε Νύμφας. 215  
 αἰέρομ' οὐδ' ἀπώσομαι

205. The chorus, in a brief ode which the Schol. calls not a stasimon, but a μελιδῶριον (on v. 216), take up their mistress' request, and call upon all, male and female alike, to celebrate the patron-gods of the house (προστατήριαι), Apollo and Artemis. We must look for the antithesis of males, who praise the god, with the maidens who invoke the goddess. And the sense is certainly confused, since the 'paean' of the women (210) is rather the song of the males to Apollo, and ἐν δὲ κοινὸς ἀρσένων κ.τ.λ. seems to indicate that δόμος ὁ μελλόννυμφος relates only to young unmarried women. Yet the masculine is somewhat strangely used where the female is directly contrasted with the male. Prof. Campbell supplies χορὸς, which is certainly a harsh ellipsis. Mr. Blaydes reads ἃ μελλόννυμφος with Erfurdt. As the ὀλολυγὸς was properly a sacrificial cry of women, as the paean of the men, the males are invited to share in the one, and the women in the other. Cf. Ar. Equit. 616, νῦν ἔρ' ἄξιόν γε πᾶσιν ἔστω ἐπολοῦξαι. The difficulties of the passage are increased by the uncertainty of the reading between (1) ἀνολολυξέτε δόμοις, the MSS.; (2) ἀνολολυξάτω δόμος Dindorf; (3) ἀνολολυξεται δόμος Wunder. There is little critical help to be got from the scholium, εἴ τις μελλόννυμφός ἐστιν, εἴτε γεγαμηκὸς, ἡκέτω. All things considered, it seems safest to regard the passage as conveying a command; and as Deianira is called 'widowed,' v. 110, so here the house just about to celebrate her husband's return is called μελλόννυμφος, ὁ τὸν νύμφιον δεξιόμενος. We thus obtain

the following sense: 'Let this house, which is about to receive a bridegroom, raise a joyful cry of the women with shouts of triumph at the very hearth, and with it let the loud-ringing tones of the males together proceed (in praise of) the quiver-bearing god, Apollo the defender of the palace; and at the same time raise up, ye maidens, the (male) paean and call on his sister Artemis the Delian (or Sicilian) huntress of the stag, who bears a torch in each hand, and on the Nymphs of the neighbouring heights.'

209. Ἀπόλλω. The accusative seems to depend on ἴτω κλαγγὰ = κλαζέτω, rather than on ἀνολολυξάτω, though Wunder prefers the latter construction.

214. ἀμφίπυρον. Cf. Oed. R. 206, τὰς πυρφόρους Ἀρτέμιδος αἴγλας. This was an attribute of the moon-goddess who gave light by night, another name for whom, in her infernal relations, was Hecate. She seems to have been worshipped as a Chthonian power along the coasts of the Euripus, as at Aulis.

216. Hesych. αἰέρομαι ἄνω αἴρομαι. Σοφοκλῆς Τραυγίαις. Both the resolved or Ionic form, (like αἶδειν, αἰσσεῖν sometimes used by the tragics for ᾄδειν and ᾄσσειν,) and also the elision of the final vowel, are remarkable. Cf. Ant. 418, τυφὸς αἶρας σικηπτὸν, and αἰέρδην = ἄρδην in Agam. 234.—This passage is uttered with great excitement, and probably with a rapid and violent dancing-step. The αὐλὸς was the instrument of religious enthusiasm, whence it is here said to 'lord it over the mind.' Schol. ἀντὶ τοῦ, ὃ κρατῶν τῆς ἐμῆς φρενός. Ἐν δὲ τῇ ταύτῃ λέγειν, ὀρχοῦνται ὑπὸ



τὸν αὐλὸν, ὃ τύραννε τᾶς ἐμᾶς φρενός.

ἰδοὺ ἰδοὺ μ' ἀναταράσσει,

εὐοῖ, ὃ κισσὸς ἄρτι βακχίαν

ὑποστρέφων ἄμιλλαν.

220

ἰὼ ἰὼ Παιὰν Παιάν·

ἰδ', ὃ φίλα γυναικῶν,

τάδ' ἀντίπρῳρα δὴ σοι

βλέπειν πάρεστ' ἐναργῇ.

ΔΗ. ὁρῶ, φίλαι γυναιῖκες, οὐδέ μ' ὄμματος

225

φρουρὰν παρήλθε, τόνδε μὴ λεύσσειν στόλον·

χαίρειν δὲ τὸν κήρυκα προὔννεπ' ἡρόνῳ

πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΛΙΧΑΣ.

ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφωνούμεθα,

γύναι, κατ' ἔργου κτῆσιν· ἄνδρα γὰρ καλῶς

230

πράσσουντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.

ΔΗ. ὃ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι

χαρᾶς. Eur. Bacch. 380, μετὰ τ' αὐλοῦ γελάσαι ἀποπαῦσαι τε μερίμνας. Plat. Menex. p. 235, c, οὕτως ἔναυλος ὁ λόγος καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται ἐς τὰ ᾄτα. Here the chorus desire the accompaniment of the flute for their shouts of joy, and probably the sounds of it are now heard in the theatre. Linwood and others think ὃ τύραννε is addressed to Apollo.

219. εὐοῖ. This is uttered with a loud shriek, the precise sound of which we cannot tell. Their excited minds cause them to fancy they are crowned with ivy, and actually engaged in the bacchic dance. They seem to mistake the approach of Lichas with his chaplet of leaves for that of the god himself, and τᾶδε includes his presence with that of the bacchic dress and gestures which their heated imagination presents to them in vivid reality, ἐναργῇ. Cf. v. 11.

220. ὑποστρέφων. Schol. ἀντὶ τοῦ, ἀπὸ λύτης εἰς ἡδονὴν μετὰ γων ἢ ὑποβάλλων. Others explain, 'turning me to and fro with the speed of a bacchante.' The με will depend equally on the verb and its participle, and ἄμιλλαν seems a cognate accusative. Compare ἐλαύνειν τινὰ δρόμους in Ar. Nub. 29.—

Wunder reads ἀνταράσσει, "recte fortasse," says Linwood.

222. The MSS. have ἰδε ἰδ', ὃ φίλα γύναι. Mr. Blaydes, ἰδ', ὃ φίλα γύναι. Dind. ἰδ', ὃ φίλα γυναικῶν. Perhaps, ἰδε, φίλα γύναι, a dochmiac verse, or ἰδ' ὃ φίλα γύναι μοι.—ἀντίπρῳρα, 'face to face,' coram.

226. φρουρὰν Musgrave for φρουρά. 'It (viz. the troop now approaching) does not escape my watchful eye, so that I should fail to behold it.'—μὴ οὐ λεύσσειν Mr. Blaydes, with Nauck.

229. ἴγμεθα. See Phil. 494. 'As our return has been favourable, so now your greeting, lady, is a favourable one, and according to the success we have obtained; for a man who has fared well is bound to get good words as his reward.' The γὰρ, which Wunder refers to κατ' ἔργου κτῆσιν, 'this safety or prosperity,' explains εὖ προσφωνούμεθα. The 'success' is the capture of Oechalia. So Aesch. Ag. 354, χάρις γὰρ οὐκ ἄτιμος εἵργασται πόνων, and ib. 551, where the herald says εὖ γὰρ πέπρακται.

231. ἀνάγκη, 'he cannot fail to get some reward, in good words at least, if not in more substantial profit.' A hint, perhaps, of an expected *douceur*.



δίδαξον, εἰ ζῶνθ' Ἡρακλῇ προσδέξομαι.

- ΔΙ. ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε  
καὶ ζῶντα καὶ θάλλοντα κού νόσῳ βαρύν. 235
- ΔΗ. ποῦ γῆς; πατρώας, εἴτε βαρβάρου; λέγε.
- ΔΙ. ἀκτὴ τις ἔστ' Εὐβοίς, ἐνθ' ὀρίζεται  
βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Διί.
- ΔΗ. εὐκταῖα φαίνων, ἧ' πὸ μαντείας τινός;
- ΔΙ. εὐχαῖς, ὅθ' ἧρει τῶνδ' ἀνάστατον δόρει 240  
χώραν γυναικῶν ὧν ὄρᾳς ἐν ὄμμασιν.
- ΔΗ. αὐταὶ δὲ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;  
οἰκτραὶ γάρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.
- ΔΙ. ταύτας ἐκείνος Εὐρύτου πέρσας πόλιν  
ἐξείλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν. 245
- ΔΗ. ἧ καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον

235. "All the epithets here applied to Hercules obtain additional force by contrast with his condition towards the end of the drama." Prof. Campbell.

236. βαρβάρου, i.e. Asiatic. She has in mind the statements of Hyllus sup. 70. 75. Cf. 252. Prof. Campbell thinks that πατρώας, from the antithesis, means the Hellenic land of which Zeus was the lord. The use of εἴτε for ἧ is remarkable.

237. ὀρίζεται. He is having the ground measured and enclosed for a temple and a sacred grove, with an altar on which a tithe (τέλη) of fruit-offerings shall be offered in perpetuity to Zeus in commemoration of the victory. Cf. inf. 754. Very similar is the Roman legend of consecrating the Ara Maxima to Hercules by the sacrifice of one of the oxen recovered from Cacus. Linwood and Wunder show that the grove (τέμενος) was intended to be let, and the proceeds (like the Roman *lucar*) were to be devoted to the cost of the sacrifices.—For τέλη cf. Pers. 204, θύσαι θέλονσα πέλαον, ὧν τέλη τάδε. Schol. ἔγκαρπα, τὰ θυμιάματα ἀπὸ ἀνθῶν ἡ καρπῶν. Cf. Pers. 616. Soph. El. 895—6. In ὀρίζεται some word seems implied more directly suited to govern τέλη, though it may signify 'is fixing the amount' of the tribute or tax.

239. φαίνων. 'Carrying into effect a vow (vowed τέλη), or in consequence of some oracle?'—'A vow (made) when

he was engaged in the capture by the spear and the sacking of the native land of these ladies (captives) whom you see before you.' It was the custom, as we often find in Homer, to make some vow or offering in a time of danger. So Aesch. Ag. 933, ἠῶν θεοῖς δέσας ἂν ὦδ' ἔρδειν τάδε;—For φαίνειν, 'to realize,' see Oed. Col. 721.

240. εὐχαῖς, the causal dative, 'in consequence of vows.' Schol. κατευχαῖς. Many editors repeat εὐκταῖ, for which there is some MS. authority.

242. τοῦ; Schol. ἀντὶ τοῦ, τίνος εἰσὶ δεσπότην; The next line shows that she thought they were captives, i.e. slaves, and she first asks, To whom do they belong? Little does she think that one of them is her husband's concubine. Lichas, of course, evades the direct question as far as he can.

245. ἐξελεῖσθαι and ἐξαιρετος (Ag. 954) are the terms used for the chosen spoils allotted to the generals.—κριτόν, "sibi delegit, quas diis consecraret," Neue. The sense is, ἐξαιρετον αὐτῷ κτῆμα καὶ θεοῖς ἐκκριτον δῶρον. See sup. 27, and Eur. Phoen. 215, where the custom of consecrating female captives to the service of a temple is mentioned.

246. ἄσκοπον, unlooked for, unexpected; so El. 864, ἄσκοπος ἂ λῶβα. Aj. 21, πρᾶγος ἄσκοπον.—βεβᾶς, 'gone,' cf. 165.—ἀνήριθμος, see El. 232. Aj. 602. Oed. R. 179, in all which passages the word governs a genitive.



ΔΙ. χρόνον βεβὼς ἦν ἡμερῶν ἀνῆριθμον ;  
 οὐκ, ἀλλὰ τὸν μὲν πλείστον ἐν Λυδοῖς χρόνον  
 κατείχεθ', ὥς φησ' αὐτὸς, οὐκ ἐλεύθερος,  
 ἀλλ' ἐμποληθεῖς. τοῦ λόγου δ' οὐ χρή φθόνον, 250  
 γύναι, προσεῖναι, Ζεὺς οὗτο πράκτωρ φανῇ.  
 κείνος δὲ πραθεὶς Ὀμφάλη τῇ βαρβάρῳ  
 ἐνιαυτὸν ἐξέπλησεν, ὥς αὐτὸς λέγει.  
 χούτως ἐδήχθη τοῦτο τοῦναιδος λαβὼν  
 ὥσθ' ὄρκον αὐτῷ προσβαλὼν διώμοσεν, 255  
 ᾧ μὴν τὸν ἀγχιστῆρα τοῦδε τοῦ πάθους  
 ξὺν παιδὶ καὶ γυναικὶ δουλώσῃεν ἔτι.  
 κοῦχ ἠλίωσε τοῦπος. ἀλλ' ὅθ' ἀγνὸς ἦν,  
 στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν  
 τὴν Εὐρυτεῖαν. τόνδε γὰρ μεταίτιον 260  
 μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους·

248. τὸν πλείστον. Viz. a year out of the fifteen months, sup. 164—5.

250. φθόνον. 'You ought not to feel vexed or hurt at the relation of anything of which Zeus may prove to have been the author.' This is said by way of introducing the statement already made by Hyllus on report, sup. 70, where the term of a year was also mentioned, and also of excusing the invidiousness of Hercules being 'sold as a slave.' This is repeated with some emphasis by *πραθεὶς*, and *πρατὸν* in v. 276.

253. The repetition of *ὥς αὐτὸς λέγει* after *ὥς φησ' αὐτὸς* (249) shows the anxiety of the herald to state nothing on his own sole authority. Other accounts, as the Schol. says, made the term of slavery longer (Apollod. ii. 8, 2). The reason assigned was untrue, as will afterwards appear, the alleged quarrel with Eurytus being a mere excuse for getting possession of his daughter. Wunder omits 252—3, as containing a mere repetition, and because the mention of Omphale would have needlessly hurt Deianira. But Deianira had already been told as much by her son, sup. v. 70. This distich, after the short intervening apology, gives a more full account of what was meant by *οὐκ ἐλεύθερος* ἀλλ' ἐμποληθεῖς.

255. ὄρκον. See *El.* 47.

256. τὸν ἀγχιστῆρα. 'The direct

(immediate) author.' Schol. τὸν αἴτιον καὶ σχεδὸν αὐτὸν ποιήσαντα τοῦ πάθους· λέγει δὲ τὸν Εὐρυτον. Properly, 'him who stood in the closest relationship to it.' The order of events in the story is this: (1) Hercules quarrels with Eurytus, and is insulted by him. (2) Hercules kills his son Iphitus by way of reprisal (cf. 38). (3) As a punishment for the crime he is condemned by Zeus to a year of servitude. (4) In revenge Hercules destroys the city of Eurytus and takes captive the inhabitants. This story, it will be observed, is so ingeniously framed to deceive Deianira, and to account for the presence of the captives, that she at once accepts the assurance about Zeus *πράκτωρ* in v. 251.

258. ἠλίωσε. He did not let his words fall vain. Il. xvi. 737, οὐδ' ἠλίωσε βέλος, βάλε δ' Ἐκτορος ἡνιοχῆα. The adjective, *ἄλιον*, is frequent in Homer. Similar verbs are *ἠλιθιώσαι*, 'to stupify,' Prom. V. 1082. *ἀμνηνώσαι*, 'to weaken,' Il. xiii. 562.—*ἀγνός*, 'when he had expiated the murder of Iphitus by his year of servitude.'—*ἔρχεται*, for *ἐπέρχεται*,—he took with him a mercenary force and invaded the city of the man who had provoked him to the deed. Linwood refers to Apollodor. ii. 7, 7.

261. μόνον βροτῶν. "Zeus was the divine author of the calamity, but Eurytus was the only mortal who shared



ὅς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,  
 ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγοις  
 ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενί,  
 λέγων χερσὶν μὲν ὡς ἄφυκτ' ἔχων βέλη 265  
 τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν·  
 † φωνεῖ δὲ δοῦλος ἀνδρὸς ὡς ἐλευθέρου  
 ραίοιτο· δείπνοις δ' ἡνίκ' ἦν ὠνωμένος,  
 ἔρριπεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,  
 ὡς ἴκετ' αἰθις Ἴφιτος Τυρυνθίαν 270  
 πρὸς κλιτὺν ἵππους νομάδας ἐξιχνοσκοπῶν,  
 τότε ἄλλοσ' αὐτὸν ὄμμα, θάτέρα δὲ νοῦν

in the blame." Prof. Campbell. Hence *ἀνδρὸς ἀντ'* is here emphatic.—*πάθους*, viz. *δουλείας*. Cf. 256, and inf. 447. 1234.

262. *ὅς*, Eurytus; *αὐτόν*, Hercules.—*λόγοις*, statements, or assertions about him; Schol. *ἢ εἰς τὴν παιδοκτονίαν τῶν ἀπὸ Μεγάρων τέκνων, ἢ ὅτι πολλὰς πρὸς αὐτὸν ὤμιλησε γυναιξίν*. Contrasted with this is what he added *ἀτηρᾷ φρενί*, sc. *ὑβρισε*, with deluded or mistaken mind, that his own sons could use the bow better than Hercules. He "not only spoke badly, but meant badly," as Prof. Campbell says. In Theocritus xxiv. 107, Eurytus is said to have taught Hercules the use of the bow. The arrows of Hercules (as a sun-god) were *ἄφυκτα*, and yet with this advantage on his side he was taunted with being inferior in the use of them. These same arrows reappear in the possession of Philoctetes, Phil. 105, *ἰὸς ἀφύκτους καὶ προπέμποντας φόνον*.

267. *φωνεῖ* Brunck for *φώνει*. The *praesens historicum* is rather out of place followed by the indirect optative; but the verb has an appropriate sense, 'he said aloud in the hearing of others that Hercules as the slave of a freeman (Eurytheus) had his spirit crushed' ('was knocked about,' Wakefield; 'he bore with many a blow,' Mr. Pretor, who compares Prom. V. 189, *ὅταν ταύτη ραίσῃ*). There can however be little doubt that this passage is corrupt. The *μὲν* in v. 265 should be answered by a *δὲ* with the other part of the taunt, and not with a verb continuing the narrative. The sense and context would be well restored by reading *αὐτὸς δ'* (or *λόβας δ'*) *ὑπ' ἀνδρὸς, δοῦλος ὡς, ἐλευθέρου ραίοιτο*. Wunder reads *ὥσει δὲ δοῦλος*

*ἀνδρὸς ἀντ'* ἐλευθέρου, comparing Aj. 1020, Phil. 995. Dindorf and Mr. Blaydes have *φανείς δὲ δοῦλος ἀνδρὸς ἀντ'* ἐλευθέρου, after Hermann. Both seem ingenious rather than really good corrections. Prof. Campbell proposes in his margin *φύσει δὲ δοῦλος*.

268. *ἡνίκ' ἦν κ.τ.λ.* This may, of course, mean that when Eurytus was heated with wine at a banquet, he turned Hercules out of doors. Hermann, whom Linwood here follows, thinks it was Hercules who was turned out of doors when he was too drunk to help himself. And this view agrees well with the traditional gluttony of Hercules; cf. Eur. Alc. 758, where it is said that he drank till he was heated with wine. The other view offers some apology for the *ὑβρις* of which Eurytus was guilty. The question is, which party is described as *ὠνωμένος*.

269. *ὧν*. For which repeated and accumulated insults Hercules cherished (*ἔλχε*) resentment, and killed Eurytus' son Iphitus when off his guard by hurling him from a towering rock, or table-land, where he was engaged in looking up some mares that had strayed. The story is alluded to in Od. xxi. 22, *Ἴφιτος αἰὲρ ἵππους διζήμενος, αἰοὶ δλοντο Δάδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί*. This Iphitus was the son of Eurytus and the brother of Iole. The death of Iphitus was real, for Hercules was punished for it; yet the motive here given is part of a fictitious story. Probably therefore (as Prof. Campbell suggests in p. 42) Iphitus had opposed the marriage of his sister to Hercules.

272. *ἄλλοσε*, viz. engaged in looking for the stray mares.



ἔχοντ', ἀπ' ἄκρας ἦκε πυργάδους πλακός.  
 ἔργου δ' ἕκατι τοῦδε μηνίσας ἄναξ,  
 ὁ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος, 275  
 πρατόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο,  
 ὁθούνεκ' αὐτὸν μῶνον ἀνθρώπων δόλῳ  
 ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἡμύνατο,  
 Ζεὺς τὰν συνέννω ξὺν δίκη χειρουμένῳ.  
 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες. 280  
 κείνοι δ' ὑπερχλιδῶντες ἐκ γλώσσης κακῆς,  
 αὐτοὶ μὲν Ἄιδου πάντες εἶσ' οἰκήτορες,  
 πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσοράς  
 ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον  
 χωροῦσι πρὸς σέ. ταῦτα γὰρ πόσις τε σὸς 285  
 ἐφέϊτ', ἐγὼ δὲ, πιστὸς ὦν κείνῳ, τελῶ.  
 αὐτὸν δ' ἐκείνον, εὖτ' ἂν ἀγνὰ θύματα  
 ῥέξῃ πατρώῳ Ζηνὶ τῆς ἀλώσεως,  
 φρόνει νιν ὡς ἤξοντα. τοῦτο γὰρ λόγου

276. ἠνέσχετο. The sense is, that Zeus could not bear the disgrace which his son Hercules had incurred by slaying this one enemy by craft, whereas in all his other contests he had shown courage and prowess. Schol. οὐχ ὑπήνεγκεν αὐτοῦ τὴν μαιφονίαν, ὅτι τὰς ἄλλας αὐτοῦ σεμνὰς πράξεις διὰ ταύτης κατήσχυεν. This is clearly the sense, and Linwood wrongly renders μῶνον ἀνθρώπων *solum*, *auxilio carentem*.

279. χειρουμένῳ. The proper sense of this word is 'to take captive,' as Aesch. Theb. 326, τὰς δὲ κεχειρωμένας ἄγεσθαι. Here the sense is, 'Zeus would have pardoned him (or made due allowance for him) if, with justice on his side, he had made him, Eurytus, a captive,' i. e. instead of treacherously slaying his son Iphitus; 'for even the gods do not tolerate insolence,' viz. such as Eurytus showed towards Hercules.

281. κείνοι δέ. 'Thus then they (Eurytus and his family) in the excess of their pride, and in consequence of their abusive tongues (v. 264), are themselves all dwellers in the world unseen, and their city is enslaved.' For ὑπερχλιδῶντες the lemma of the Schol. gives

ὑπερχλιῶντες, and so L. by the first hand. Both χλιῶ and χλιδῶ are used by Aeschylus, Cho. 137. Prom. 971. — Prof. Campbell renders ἐκ γλ. κακ. 'with a boastful tongue.'

283. τάσδε. By attraction to ἄσπερ. See on Aesch. Theb. 395. Plautus, Captivi, 1, 'Hos quos videtis stare hic captivos duos, Vincit quia astant, hi stant ambo, non sedent.' Terence, Heaut. iv. 4, 1, 'satis pol proterve me Syri promissa huc induxerunt, decem minas quas mihi dare pollicitus,' for 'decem minae.' Oed. Col. 1150, λόγος δ' ὅς ἐμπέτωκεν —συμβαλοῦ γνώμην. Mr. Blaydes has collected a large number of examples in his note.

286. ἐφέϊτο, 'enjoined.' Cf. Prom. V. 4. El. 1111.

287. αὐτὸν δ' ἐκείνον. For the syntax see on El. 192.

288. ἐφείτω. The genitive of price or equivalence; though it is easy to supply τιμὴν or χάριν.—νιν, repeated with the imperative; 'as for my lord himself,—regard him as now on his return.' Cf. Oed. R. 246—8.—πατρώῳ, i. e. to Zeus as the author of his race.



- πολλοῦ καλῶς λεχθέντος ἡδιστον κλύειν. 290
- ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανῆς κυρεῖ,  
τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.
- ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροιμ' ἄν, ἀνδρὸς εὐτυχῇ  
κλύουσα πράξιν τήνδε, πανδίκῳ φρενί ;  
πολλή 'στ' ἀνάγκη τῇδε τοῦτο συντρέχειν. 295  
ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπομένοις  
ταρβεῖν τὸν εὖ πρᾶσσοντα, μὴ σφαλῇ ποτε.  
ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,  
ταύτας ὁρώσῃ δυσπότμους ἐπὶ ξένης  
χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας, 300  
αἱ πρὶν μὲν ἦσαν ἐξ ἑλευθέρων ἴσως  
ἀνδρῶν, τανῦν δὲ δοῦλον ἴσχουσιν βίον.  
ὦ Ζεῦ τροπαῖε, μή ποτ' εἰσίδοιμί σε  
πρὸς τοῦμόν οὕτω σπέρμα χωρήσαντά ποι,  
μηδ', εἴ τι δράσεις, τῆσδέ γε ζώσης ἔτι. 305  
οὕτως ἐγὼ δέδοικα τάσδ' ὀρωμένη.

291. κυρεῖ, like *τυγχάνει*, sometimes stands alone for *ἔστι*, *γίγνεται*, &c. Cf. Oed. Col. 1290.—*ἐμφανῆς*, referring principally to τῶν μὲν παρόντων, the evidence of sight of the heralds and the captives.—*τέρψις*, a tragic irony, as Deianira would not look with pleasure on one who had come to the house as her rival.

293. πῶς οὐκ ἐγὼ κ.τ.λ. 'Surely I (as the wife) ought to rejoice in my mind with full justice when I hear of the success of my lord.' Schol. ἀντὶ τοῦ, μετὰ πάσης δικαιοσύνης. Wunder prefers the sense, 'with my whole soul,' *toto animo*. But cf. Agam. 996, πρὸς ἐνδοκίς φρεσὶν τελεσφόροις δῖναις κυκλοῦμενον κέαρ.

295. τῇδε τοῦτο, 'that this joy should coincide with (or attend upon) this success.' This is the natural meaning of the words, and it gives a very good sense. But Linwood renders τῇδε *hoc modo*, and supplies τοῖς πράγμασι with *συντρέχειν*, 'I cannot help thus showing my joy at these events.' Dindorf, for no intelligible reason, encloses this verse in brackets. Wunder also calls it "useless."

296. ὅμως δ'. "The poet with great skill represents Deianira foreseeing, as it were, the coming evil, and therefore full of anxiety when she ought rather to seem full of joy; as, on seeing the virgins who were lately free and happy, but now in captivity, she recollects how quickly prosperity is changed into adversity. She therefore implores Jove that such a fate as these virgins have met with may never befall her own children. Thus the poet has accomplished two things, exciting a fear of impending evil in the minds of the spectators, and at the same time showing the noble and pitying disposition of Deianira." Wunder.

298. εἰσέβη. We may supply *ψυχὴν* or *φρένα*.—*δεινός*, 'a strong feeling of pity.' Cf. inf. 476, ταύτης ὁ δεινὸς ἡμερος.

302. ἀνδρῶν. Perhaps οἰκῶν. (So also Mr. Blaydes.)

303. τροπαῖε, 'god of victory.' Cf. Ant. 142, ἔλιπον Ζηνὶ τροπαίῳ πάγχυα τέλη.—*ποι*, 'in any direction,' i.e. against any one of them.

305. δράσεις. Schol. εἰ καὶ μέλλεις *τι δρᾶν*, *si quid facturus es*.



ὦ δυστάλαινα, τίς ποτ' εἶ νεανίδων ;  
ἀνάνδρος, ἣ τεκνοῦσσα ; πρὸς μὲν γὰρ φύσιν  
πάντων ἄπειρος τῶνδε, γενναία δέ τις.

Δίχα, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν ; 310  
τίς ἡ τεκοῦσα, τίς δ' ὁ φυτύσας πατήρ ;  
ἔξιπ'· ἐπεὶ νιν τῶνδε πλείστον ᾤκτισα  
βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη.

ΔΙ. τί δ' οἶδ' ἐγώ ; τί δ' ἂν με καὶ κρίνοις ; ἴσως  
γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις. 315

ΔΗ. μὴ τῶν τυράννων ; Εὐρύτου σπορά τις ἦν ;

ΔΙ. οὐκ οἶδα. καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.

ΔΗ. οὐδ' ὄνομα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις ;

ΔΙ. ἥκιστα· σιγῇ τοῦμὸν ἔργον ἤνυτον.

ΔΗ. εἶπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σαυτῆς· ἐπεὶ 320  
καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἦτις εἶ.

ΔΙ. οὐ τᾶρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου  
χρόνῳ διοίσει γλῶσσαν, ἥτις οὐδαμὰ

308. τεκνοῦσσα. So the Schol. must have read, explaining it by τέκνα ἔχουσα, and comparing παιδοῦσα (παιδοῦσσα) from Callimachus. The MSS. have τεκνοῦσα or τεκοῦσα.—πρὸς φύσιν, sc. βλέποντι, 'in regard to her personal appearance.' Neue compares τηλικούδε τὴν φύσιν, Adv. 727.

313. φρονεῖν, 'to be discreet.' This alludes, apparently, to some peculiarity in the act or conduct of Iole, e.g. veiling her face, shedding tears, or turning aside from observation. But "Deianira does not of course understand the true reason of her silent confusion" (Prof. Campbell). With ὅσῳ περ Wunder supplies πλείστον. There would have been some ambiguity in the use of ὅσον. Cf. Oed. Col. 743.

314. κρίνοις. Cf. v. 195.

315. οὐκ ἐν ὑστάτοις. Not numbered among those of the lowest class, i. e. one of the upper class, Schol. προῦχουσα ἐν εὐγενείᾳ.

316. μή. 'Was she one of the ruling family? Was she a child of Eurytus (himself)?' So Prom. V. 247, μή ποῦ τι προῦθης τῶνδε καὶ περαιτέρω; Pers. 344, μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχῃ; Wunder says the latter clause

can only mean, 'Had Eurytus any daughter?' If σπορά means 'offspring,' one sense is just as good as the other. See inf. 420. But it seems much more tragic to make Deianira venture a guess which Lichas evades because he knows it is the right one. Probably she suspects Iole is an illegitimate child of Eurytus.

320. ἀλλὰ, 'then tell me of yourself.'—συμφορά, 'a misfortune even not to know who you are.' The real misfortune to Deianira would have been to know it, and the history of the girl. Again therefore we have 'tragic irony.' Linwood follows the Schol. in supposing that Deianira meant to avow the intention of treating her kindly if only she knew her parentage. Madvig, Adv. Crit. i. p. 227, would read ἐπεὶ καὶ ξυμφορὴν σοὶ μ' εἰδέναι σέ γ' ἦτις εἶ.

323. διοίσει. Wunder and Dindorf read διήσει. But though φωνὴν or γλῶσσαν λέγειν is correct, διέναι, 'to let through' (Oed. Col. 963), is without precedent in this sense; whereas διαφέρειν γλῶσσαν, 'to be different in respect of speaking,' gives just the sense we require: 'Oh, you may be sure she will keep her tongue to herself just as much



προὔφηγεν οὔτε μείζον' οὔτ' ἐλάσσονα,  
 ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος  
 δακρυρροεῖ δύστηνος, ἐξ ὅτου πάτραν  
 διήνεμον λέλοιπεν. ἡ δέ τοι τύχη  
 κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.

325

ΔΗ. ἡ δ' οὖν ἐάσθω, καὶ πορευέσθω στέγας  
 οὕτως ὅπως ἤδιστα, μηδὲ πρὸς κακοῖς  
 τοῖς οὔσι †λύπην πρὸς γ' ἐμοῦ λύπης λάβοι.  
 αἴλις γὰρ ἡ παροῦσα. πρὸς δὲ δώματα  
 χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἱ θέλεις  
 σπεύδης, ἐγὼ δὲ τάνδον ἐξαρκῇ τιθῶ.

330

ΑΓ. αὐτοῦ γε πρῶτον βαιὸν ἀμμείνας', ὅπως  
 μάθης, ἄνευ τῶνδ', οὔστινάς τ' ἄγεις ἔσω

335

as before!' But ἐξ ἴσου τῷ πρόσθεν is added, because the sense virtually expressed is σιωπῆσεται. Schol. ὡς οὐκ ἐλάλησε πρόην, οὐδὲ νῦν λαλήσει. Mr. Blaydes translates, "she will continue to carry;" but the preceding οὐ must mean 'she will *not* continue to carry,' which spoils the sense, as her former conduct was silence. Prof. Campbell says, "the meaning is, 'If she employ her tongue, she will by no means keep the same demeanour as heretofore';" but this is very far-fetched. Mr. Pretor's interpretation is similar; 'Let me tell you then that she will move her tongue quite inconsistently with her conduct heretofore,' i.e. if she talks at all, it will be out of keeping with her conduct hitherto. By οἱτι ἄρα something of a pert and hasty disparagement of the girl's silence is meant, the herald pretending to be vexed at her obstinate refusal to answer his former questions. Precisely in the same tone Clytemnestra says (Ag. 1055) οἱτι θυραῖα τῇδ' ἐμοὶ σχολὴ πάρα τρίβειν. The syntax is, οὐ διοίσει γλῶσσαν οὐδὲν ἐξ ἴσου τῷ πρόσθεν, i.e. ἀλλ' ἐξ ἴσου τῷ πρόσθεν σιωπῆσεται, for which he might have said οὐ διοίσει τῆς πρόσθεν σιωπῆς. Linwood suggests διώσει, comparing ἐξώσαι γλῶσσης ὁδόναν in Phil. 1142. But διωθεῖν is 'to elbow one's way through a crowd.' Perhaps διοίξει (= ἀνοίξει, Hesych.).

326. δακρυρροεῖ, 'she has been shedding tears ever since she left her breezy

(lofty) home in Oechalia.' The old reading δακρυρροεῖ was corrected by Brunck from one MS.

327. τύχη. This is ambiguously said, as Lichas knows she was the mistress of Hercules. The Schol. (cf. 321) supposes the allusion is to Deianira's intention of befriending her,—a benefit she has lost, though excusably, through her dislike to disclose her history.—ἡ δέ τοι, 'and certainly her position is a bad one for her.' The Schol. seems to have read ἡδε.

331. λύπην λύπης, i.e. ἀντὶ, 'one grief in exchange for another.' So Hermann on Orest. 490, and this is surely better than such an improbable change as λύπην into νέαν, with Dindorf and Wunder. A much better reading is ἄλλην πρὸς γ' ἐμοῦ λύπην, found in two MSS. (Vat. and Par.), and adopted by Mr. Blaydes and Prof. Campbell (λάβη Blaydes). We might also, and equally well, read λύπη, i.e. ἐπὶ, 'grief upon grief,' the best MSS. having λύπην in both places. Those who edit νέαν suppose λύπην was superscribed, and then crept into the place instead of the adjective which it was intended to explain. The one grief is the having to tell who she is, and the other grief is her captive estate, and her relation to Hercules.

333. οἱ θέλεις. Schol. πρὸς τὸν Ἡρακλέα δηλονότι.

334. ἐξαρκῇ, viz. all that is required against my lord's return. Cf. 625.

336. οὔστινας. Schol. ἦσαν δὲ καὶ ἄρσενες μετὰ τῶν αἰχμαλώτων. Wunder



ὦν τ' οὐδὲν εἰσήκουσας ἐκμάθης ἂ δέϊ.

τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

ΔΗ. τί δ' ἐστί; τοῦ με τήνδ' ἐφίστασαι βάσιν;

ΑΓ. σταθεῖς ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος  
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ. 340

ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὖθις πάλιν  
καλῶμεν, ἢ μοι ταῖσδέ τ' ἐξιπεῖν θέλεις;

ΑΓ. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται· τούτους δ' ἔα.

ΔΗ. καὶ δὴ βεβᾶσι, χῶ λόγος σημαινέτω. 345

ΑΓ. ἀνὴρ ὃδ' οὐδὲν ὦν ἔλεξεν ἀρτίως  
φωνεῖ δίκης ἐς ὀρθὸν, ἀλλ' ἢ νῦν κακὸς,  
ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

thinks that only Lichas and the women are meant. There appears to have been an old variant, though an unmetrical one, οὐστίνας ἄγεις ἔσω ὦν οὐδὲν εἰσήκουσας, ἐκμάθης ὅ δ' αἰδεῖ, from which in most of the existing copies τε is omitted in the first line and put twice in the second. Hermann reads ἐκμάθης γ', but the particle is clearly otiose. The probability is, that v. 337 is an interpolation, the τε in the former line implying ὅπως μάθης (τίς ποτ' ἐστὶν ἡ ξένη, v. 310) καὶ οὐστίνας κ.τ.λ.

338. πάντα, 'in all respects.' Cf. Ant. 721, φῶναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων, 'one who deserves the name of a man ought to be gifted by nature with a right knowledge about everything.' Mr. Blaydes holds the passage to be "undoubtedly corrupt," and reads τούτων γὰρ εἰμι πάντ' ἐπιστήμων ἐγώ.

339. ἐφίστασαι. The context seems to show that the construction here, strange as it is, follows the medial use of καθίστασθαι (τι or τίνα), with a cognate accusative in addition to the person. 'Well, what is it? Why do you thus stop me on my way?' Cf. Ant. 225, πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις ὁδοῖς. "Idem est quod τί με ᾤδε βαλνύουσιν ἐφίστην; Medium pro activo." Linwood. Schol. τίνος ἕνεκα τὴν πορείαν καὶ τὴν εἰσοδὸν ἱστᾶς καὶ κωλύεις; Wunder needlessly reads τί δ' ἀντὶ τοῦ με κ.τ.λ. Madvig, Adv. i. p. 227, denies that the verse as it stands is good Greek, and proposes to read τί δ' ἐστ', ἐφ' οὗ μοι τήνδ' ἐφίστασαι βάσιν; Most of the editors omit the interrogation at

ἐστί, as in the Homeric τίς πόθεν εἰς ἀνδρῶν; &c. Mr. Blaydes, while he says the passage is "clearly corrupt," translates 'But what is the matter? Why dost thou approach me with this step?' The messenger, at the word ἀμμείνασα, must have made some demonstration to stop the lady.

341. μάτην, Schol. ψευδῶς.—οὐδὲ νῦν, viz. about the reason of her silence.

342. ἐκείνους, viz. Lichas and his στόλος. "Deianira takes no notice of ἄνευ τῶνδ', v. 336." Prof. Campbell. "The captives we must suppose are leaving the stage, but they do not actually make their exit till v. 348." Mr. Blaydes.

343. ἐμοὶ ταῖσδέ τε, 'to me and my friends here (the chorus)?'—"To you and to them," is the reply, 'nothing is kept back (from being spoken); but let these (Lichas and the others) go their way.' Schol. οὐδὲν οὔτε πρὸς σὲ οὔτε πρὸς ταύτας ἀπόρρητον. Prose writers would have said οὐδὲν κωλύει πάντα ἐξιπεῖν κ.τ.λ. Some take εἴργεται transitively; and in Aesch. Cho. 569 the Med. has τί δὴ πόλαισι τὸν ἱκέτην ἀπείργεται Αἰγισθος;

345. σημαινέτω, viz. those particulars of which you say you have full knowledge, v. 338.

347. δίκης ἐς ὀρθὸν follows the idiom ἐς τὸδ' ἡμέρας &c. Mr. Blaydes reads δικάως ὀρθὸν, which occurs in Oed. R. 853.

348. δίκαιος, 'honest,' 'disinterested.' He intimates that Lichas has been bribed to give a false account. Similarly in



- ΔΗ. τί φῆς ; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς.  
 ἂ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει. 350
- ΑΓ. τούτου λέγοντος τάνδρὸς εἰσήκουσ' ἐγὼ,  
 πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης  
 ταύτης ἕκατι κείνος Εὐρυτόν θ' ἔλοι  
 τήν θ' ὑψίπυργον Οἰχαλίαν, Ἐρως δέ νιν  
 μόνος θεῶν θέλξειεν αἰχμάσαι τάδε, 355  
 οὐ τὰπὶ Λυδοῖς οὐδ' ἐπ' Ὀμφάλῃ πόνων  
 λατρεύματ', οὐδ' ὁ ριπτὸς Ἰφίτου μόρος,  
 ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει.  
 ἀλλ' ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον  
 τὴν παῖδα δοῦναι, κρύφιον ὡς ἔχοι λέχος, 360  
 ἔγκλημα μικρὸν αἰτίαν θ' ἐτοιμάσας  
 ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ

Oed. R. 1120 seqq. the evidence of the *θεράπων* is refuted by the *ἄγγελος*.

350. *ἀγνοία*. This seems an undoubted instance of the final *α* being made long. See Phil. 129, *ὡς ἂν ἀγνοία προσῆ*.

352. *ὡς τῆς κόρης κ.τ.λ.* 'That it was to gain this maid, (not to avenge a private quarrel) that my lord made Eurytus his captive and (sacked) the towering stronghold of Oechalia; and that love alone of the gods (not the anger of Zeus, v. 251) bound him as by a spell to engage in this war.'—*θέλξειεν*, Schol. *πεικῶς εἴη*. But the word is properly used of the effects of magic and sorcery.—*αἰχμάσαι*, *id.* *καταπράξασθαι τῇ αἰχμῇ*, ὅ ἐστι, διὰ πολέμου κατορθῶσαι. Cf. Aj. 97, *ῥιχμασας χερα*.

356—7. Wunder regards this distich as interpolated. Mr. Blaydes encloses the lines in brackets, and suspects also v. 358. It would however depend on the tone of the speaker to make *ὃν* in 358 refer, as it should, to *ἔρως*, not to *μόρος* which just precedes. Wunder without sufficient reason says (in his Supplement, p. 200), "if we insert these verses, the pronoun must be referred to the word *μόρον*." He thinks *τὰπὶ Λυδοῖς*, (which seems to imply a service to the Lydians generally, whereas it should only mean to Omphale,) came from a misunderstanding of v. 248. But the messenger purposely uses a somewhat disparaging phrase, 'all that story about the services with the *Lydians*, and *Omphale*, for-

sooth!' The same tone is kept up in *ὁ ριπτὸς μόρος*.

358. *παρώσας*. Pushing aside, as it were, to make room for the contrary story. Cf. El. 1037, *τάνδον παρώσας λέκτρα*.

361. *ἔγκλημα μικρόν*. "Hercules did not make the refusal of Eurytus the ground of his attack, though it was the real reason." Prof. Campbell.

362—3. Dindorf, Wunder, Mr. Blaydes, and Linwood agree in rejecting these verses. It might be possible to refer *ἐν ᾗ* to *αἰτία*, but *τόνδε* (al. *τῶνδε*) cannot be defended, and *δεσπόζειν θρόνων*, 'to be a usurper of a throne,' is equally without precedent. Linwood thinks the genuine passage is *ἐπιστρατεύει πατρίδα τῇσδε καὶ πόλιν ἔπερσε*. To make *εἶπε* refer to Lichas, not to Hercules, and the subject of *δεσπόζειν* to Hercules, 'Lichas said that Hercules wanted to make himself master of Eurytus' throne' (Herm.), seems a very unnatural interpretation. The MS. Laur. has *τῶν Εὐρυτον τῶνδ'*, perhaps a corruption of *τῶν Εὐρυτείων*, 'in which Lichas said (v. 283) that his lord was now the possessor of Eurytus' throne.' For this sense of *δεσπόζειν* see Aesch. 543. Cho. 188. Prof. Campbell reads *τὸν Εὐρυτον τῶνδ' εἶπε κ.τ.λ.*, 'in which he (Lichas) said that Eurytus was the sovereign of the throne of which he spake.' Mr. Blaydes reads *κτάνοι* and *πέρσειε*, continuing the indirect narration 355. But such changes are utterly un-



‡ τὸν Εὐρύτου τόνδ' εἶπε δεσπόμεν θρόνων·  
 κτείνει τ' ἀνακτα πατέρα τῆσδε καὶ πόλιν  
 ἔπερσε. καὶ νῦν, ὡς ὁρᾷς, ἦκει δόμους 365  
 ὡς τοῦσδε πέμπων οὐκ ἀφροντίστως, γύναι,  
 οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε  
 οὐδ' εἰκὸς, εἴπερ ἐντεθέρμανται πόθῳ.  
 ἔδοξεν οὖν μοι πρὸς σέ δηλῶσαι τὸ πᾶν,  
 δέσποινα, ὃ τοῦδε τυγχάνω μαθὼν πάρα. 370  
 καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίῳ  
 ἀγορᾷ συνεξήκουον ὡσαύτως ἐμοὶ,  
 ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,  
 οὐχ ἡδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.  
 ΔΗ. οἴμοι τάλαίνα, ποῦ ποτ' εἰμὶ πράγματος ; 375  
 τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον  
 λαθραῖον ; ὦ δύστηνος, ἄρ' ἀνώνυμος  
 πέφυκεν, ὥσπερ οὐπάγων διώμνυτο ;  
 ἦ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν.  
 ΑΓ. πατρὸς μὲν οὔσα γένεσιν Εὐρύτου ποτὲ 380

warrantable, as is his reading *ἦκει* 's  
*δόμους* *σοὺς* *τῇσδε* *πέμπων*.

365. *ἦκει*, viz. Lichas.—*ὡς*, cf. Oed. R. 1481. He should rather have said *ὡς* *σέ*, but the lady of the house is implied in the mention of it.—*ἀφροντίστως*, 'in the careless, indifferent way he pretends,' sup. 317. Aesch. Ag. 1377, *ἐμοὶ δ' ἀγὼν* *ἔδ' οὐκ ἀφροντίστος* *πάλαί νείκης* *παλαιᾶς* *ἦλθε*. Med. 917. Schol. *ἀντὶ τοῦ, οὐχ ὡς ἔτυχεν, ἀλλὰ διὰ πολλῆς φροντίδος* *ἔχων αὐτὴν καὶ ἀγαπῶν*.

372. *ἐμοὶ*. The dative depends on *ὄν*, 'many heard in common with myself the story told to the same effect.' Mr. Blaydes, comparing Herod. ii. 67, *ὡς αὐτὸς* *τῇσι* *κυρί*, prefers to construe *ὡσαύτως* *ἐμοὶ*.

373. *ὥστ' ἐξελέγχειν*. 'So that you can get at the truth from them.' Cf. 456. Schol. *ὥστε* *με* *καὶ μαρτύρων* *εὐπορεῖν*, *εἰ ἀρνήσαιο*. Prof. Campbell, 'so that they can prove him wrong.' 'So as to convict me,' Mr. Blaydes.

377. *ἀνώνυμος*. Cf. 315. Deianira's slight suspicion that the girl was 'somebody' is now seriously increased: the possible truth of the position flashes on her mind. 'Woe is me,' she exclaims,

in asking a question, the reply to which may destroy all her happiness.

379. Although the four verses of Deianira may seem to correspond with the four of the messenger, the context seems to me to indicate that *ἡ κάρτα* *κ.τ.λ.* must be given, with two Paris MSS., to Deianira. 'Can she be nameless? Certainly, she is very distinguished in look and appearance' (or, face and figure). The MSS. give *ἡ καὶ τὰ λαμπρὰ*, corrected by Heath. It is not unlikely, especially as the *μὲν* has no corresponding particle, that two lines have dropped out of the messenger's reply, and thus the *ποτὲ* in 380 has no clear meaning. Prof. Campbell thinks "it marks the contrast between Iole's present and her past." Mr. Blaydes reads *σπορὰ* for *ποτὲ*. Something like this would well complete the sense: *πατρὸς μὲν οὔσα*—'Ιόλη' *καλεῖτο, νῦν δέ σοι ξένη* *ποθὲν ἦκει* *πρὸς οἴκους, ἥς ἐκείνος* *κ.τ.λ.* Mr. Pretor objects that *ἡ κάρτα* "as a rule introduces a passage, and rarely if ever closes it." See however Aesch. Suppl. 452 Dind. We might also read *ἡ κάρτα λαμπρὰ*, sc. *οὔσα*.



Ἰόλῃ καλεῖτο, τῆς ἐκείνος οὐδαμὰ  
βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν.

ΧΟ. ὅλουντο μή τι πάντες οἱ κακοὶ, τὰ δὲ  
λαθραῖ' ὅς ἀσκεῖ μὴ πρέποντ' αὐτῷ κακά.

ΔΗ. τί χρὴ ποιεῖν, γυναιῖκες; ὡς ἐγὼ λόγοις 385  
τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.

ΧΟ. πεύθου μολοῦσα τάνδρως, ὡς τάχ' ἂν σαφῇ  
λέξειεν, εἷ νιν πρὸς βίαν κρίνειν θέλοις.

ΔΗ. ἀλλ' εἰμι. καὶ γὰρ οὐκ ἄπο γνώμης λέγεις.

ΧΟ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν; 390

ΔΗ. μίμν', ὡς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,  
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.

ΔΙ. τί χρὴ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;  
δίδαξον, ὡς ἔρποντος, εἰσορᾶς, ἐμοῦ.

ΔΗ. ὡς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολῶν 395  
ᾗσσεις, πρὶν ἡμᾶς κἀννεώσασθαι λόγους.

ΔΙ. ἀλλ' εἴ τι χρῆζεις ἱστορεῖν, πάρειμ' ἐγώ.

ΔΗ. ἦ καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις;

382. δῆθεν. For this word standing first in a clause see on Prom. V. 1007. Thuc. i. 127, τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαβεῖν, δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες.

383. μήτι πάντες. The Schol. construed ὅλουντο οἱ κακοὶ καὶ ὃς ἀσκεῖ κ.τ.λ., thus limiting the reservation to μήτι πάντες. He seems also, and rightly, to have found αὐτῷ, not αὐτῆς, 'secret schemes of evil unbecoming him (as an honest man).' The sense however may be represented by ἢ μὴ πρέπει αὐτῷ. In ὃς ἀσκεῖ there is an intentional ambiguity whether Lichas or Hercules is meant. (See Prof. Campbell's note, where he gives the reasons for either view.) For the sentiment cf. Phil. 961.

387. σαφῇ, here = ἀληθῇ.

388. κρίνειν. Cf. 195.

389. οὐκ ἄπο γνώμης. The Schol. gives two explanations, the former of which seems the correct one, οὐκ ἄνευ συνέσεως, and ἀρεστὰ (ἐμοί). Cf. Aesch. Eum. 674, ἥδη κελεύω τοῦσδ' ἀπὸ γνώμης φέρειν ψῆφον δικαίαν, where the difference of the accent distinguishes 'with judgment' from 'without judgment.' See on

El. 1127.

391. ὑπὸ, supply κληθείς. Cf. Aesch. Cho. 838, ἦκω μὲν οὐκ ἄκλητος ἀλλ' ὑπάγγελος, and Aj. 289, ἄκλητος οὐθ' ὑπ' ἀγγέλων κληθείς. Eum. 170, αὐτόσσυτος αὐτόκλητος.

394. εἰσορᾶς, whether interrogative or not, is best taken as a parenthesis. Wunder reads ὡς ὀρᾶς, and so Mr. Blaydes; but the repetition of ὡς is displeasing, and the change quite unnecessary.

395. ἐκ ταχείας. The feminine adjective is often used thus adverbially, as ἐξ ἴσης, διὰ κενῆς, ἐξ ἐκουσίας inf. 727, or the neuter plural, as ἐξ ἀέπτων κἀπρομηθήτων, Aesch. Suppl. 357.—κἀννεώσασθαι, i. e. πρὶν καὶ ἀναν., 'before we have even renewed our conversation.' The MS. reading καὶ νεώσασθαι was perhaps found by the Schol., who may have explained the simple verb by ἀνακαινίσθαι. But ἀνανεώσασθαι λόγους is cited by Eustathius on Il. x. p. 811, and hence Linwood adopts that reading. Wunder κἀνανεώσασθαι, by *synizesis*. The Schol. does not recognize the καί.

398. τὸ πιστὸν, either for πίστιν, πίστωμα, or 'the customary pledge,' viz. of



- ΔΙ. ἴστω μέγας Ζεὺς, ὦν γ' ἂν ἐξειδὼς κυρῶ.  
 ΔΗ. τίς ἢ γυνὴ δῆτ' ἐστὶν ἣν ἤκεις ἄγων ; 400  
 ΔΙ. Εὐβοίης· ὦν δ' ἐβλαστέν οὐκ ἔχω λέγειν.  
 ΑΓ. οὗτος, βλέψ' ὦδε. πρὸς τίν' ἐννέπειν δοκεῖς ;  
 ΔΙ. σὺ δ' ἐς τί δή με τοῦτ' ἐρωτήσας ἔχεις ;  
 ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἱστορῶ.  
 ΔΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως 405  
 κόρην, δάμαρτά θ' Ἑρακλέους, εἰ μὴ κυρῶ  
 λεύσσω μάταια, δεσπότην τε τὴν ἐμήν.  
 ΑΓ. τοῦτ' αὐτ' ἔχρηζον τοῦτό σου μαθεῖν. λέγεις  
 δέσποιναν εἶναι τήνδε σήν ;  
 ΔΙ. δίκαια γάρ.  
 ΑΓ. τί δῆτα ; ποίαν ἀξιοῖς δοῦναι δίκην, 410  
 ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὢν ;  
 ΔΙ. πῶς μὴ δίκαιος ; τί ποτε ποικίλας ἔχεις ;  
 ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.  
 ΔΙ. ἄπειμι. μῶρος δ' ἦν πάλαι κλύων σέθεν.  
 ΑΓ. οὐ, πρίν γ' ἂν εἴπῃς ἱστοροῦμενος βραχύ. 415  
 ΔΙ. λέγ', εἴ τι χρήζεις. καὶ γὰρ οὐ σιγηλὸς εἶ.  
 ΑΓ. τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,  
 κάτοισθα δῆπου ;  
 ΔΙ. φημί· πρὸς τί δ' ἱστορεῖς ;

an oath. Cf. Agam. 272, τί γὰρ τὸ πιστόν ; ἔστι τῶνδ' ἐμοὶ τέκμαρ ; Eur. Orest. 245, ἥκει τὸ πιστὸν τόδε λόγων ἐμῶν δέχου. But νέμεις is somewhat obscure. Linwood renders it *colis, observes*, which Mr. Pretor approves, comparing inf. 483, Eumen. 624, and he might have added sup. 57. Others take it simply for *didōs*. Prof. Campbell, "and hast thou the trustworthiness of sincerity?" (Thus νέμοι seems = ἔχοι sup. 57). Mr. Blaydes has *νεμεῖς*, "wilt thou also give a pledge of truthfulness?" — ὦν ἂν, governed by τὴν ἀλήθειαν.

404. εἰ φρονεῖς. If you have the sense to know and acknowledge that, though a herald, you are only a ὑπηρέτης.

407. μάταια. 'Unless my sight deceives me at this present time.'

410. ἀξιοῖς, 'do you expect.'—δίκαιος, cf. v. 348.

412. ποικίλας. This is the aorist participle of ποικίλλω, and the *i* of the penult is long, as in ἔστωμιλάμην, Ar. Ach. 579. Cf. 1121. So ποικίλως αὐδωμένους, compared by Neue, Phil. 130. The sense is, 'Why do you keep quibbling?' or, 'What in the world do you keep quibbling about?' Plat. Symp. p. 218, c, ἔδοξέ μοι χρῆναι μηδὲν ποικίλλειν πρὸς αὐτὸν, ἀλλ' ἐλευθέρως εἰπεῖν.

416. σιγηλός. *Taciturnus*, 'given to silence.'

418. Dindorf reads, with Brunck, οὐ φημι, 'No, I don't.' But the man may not inconsistently say that 'he knows the girl,' and yet he may see her with pretended ignorance of her parentage, ὑπ' ἀγνοίας (ἥσπερ ἀγνοεῖς γονὰς, Mr. Blaydes). Prof. Campbell well compares ὡς ὑπ' εὐκλείας θάμνῃ, Hippol. 1299.



- ΑΓ. οὐκ οὐν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρας,  
Ἴόλην ἔφασκες Εὐρύτου σποράν ἄγειν ; 420
- ΛΙ. ποίοις ἐν ἀνθρώποισι ; τίς πόθεν μολὼν  
σοὶ μαρτυρήσει ταῦτ' ἔμοῦ κλύειν παρών ;
- ΑΓ. πολλοῖσιν ἀστῶν. ἐν μέσῃ Τραχινίων  
ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.
- ΛΙ. ναί.  
κλύειν γ' ἔφασκον. ταῦτό δ' οὐχὶ γίγνεται 425  
δόκησιν εἰπεῖν κάξακριβῶσαι λόγον.
- ΑΓ. ποίαν δόκησιν ; οὐκ ἐπώμοτος λέγων  
δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν ;
- ΛΙ. ἐγὼ δάμαρτα ; πρὸς θεῶν, φράσον, φίλη  
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος. 430
- ΑΓ. ὅς σου παρὼν ἤκουσεν ὡς ταύτης πόθω  
πόλις δαμείῃ πᾶσα, κοῦχ ἡ Λυδία  
πέρσειεν αὐτήν, ἀλλ' ὁ τῆσδ' ἔρως φανείς.
- ΛΙ. ἄνθρωπος, ᾧ δέσποιν', ἀποστήτω. τὸ γὰρ  
νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σῶφρονος. 435
- ΔΗ. μῆ, πρὸς σε τοῦ κατ' ἄκρον Οἰταίου νάπος  
Διὸς καταστράπτοντος, ἐκκλέψῃς λόγον.  
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρείς κακῇ,

420. σποράν. Cf. v. 316.

424. ταῦτά γε. 'That at all events,' viz. whatever else they may have heard or not heard. From this it appears that in v. 317 Lichas knowingly told a direct lie.

425. ἔφασκον. 'Yes, I said I had heard so.'

426. ἐξακριβῶσαι. 'To be positive about a statement,' ὀρθῶσαι. A rhetorical term, and perhaps bearing on the sophistic question so often discussed by Plato, the difference between opinion and accurate knowledge.

427. ποίαν. 'Opinion, indeed! Did you not on your oath declare that you were bringing this young lady as a wife for Hercules?'

432. ἡ Λυδία. The Lydian girl Omphale, sup. 70. 248.—πόλις, 'a city,' i. e. a whole city for love of one girl.

433. φανείς, as sup. v. 1, is almost superfluous; 'the love for this girl which manifested itself,' or took possession

sion of him.

435. ληρεῖν. 'To go on trifling with one who is crazed.' The Schol., who found the whole dialogue assigned to Deianira and Lichas, (as it is in all the MSS., an error first detected by Tyrwhitt,) is perplexed by the masculine forms, and here refers νοσοῦντι, expressed as a general sentiment, to the jealousy of Deianira.

436. Deianira, moved by the dialogue she has just heard, implores the messenger, by the avenging god who hurls his bolts from the heights of Oeta, not to defraud her of the true account, or 'cheat her of a word.' The Locrian Zeus, as Mr. Pretor observes after Donaldson on Pind. Ol. xi. 79, was specially worshipped under this attribute. —For πρὸς σε τοῦ κ.τ.λ. see Oed. Col. 250. Phil. 468.

438. κακῇ. Ill-natured, malignant, intolerant of others' errors. Mr. Pretor thinks 'weak' is nearer the meaning.



οὐδ' ἦτις οὐ κάτοιδε τάνθρώπων, ὅτι  
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεὶ. 440

Ἔρωτι μὲν νυν ὅστις ἀντανίσταται  
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.  
οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,  
κάμου γε, πῶς δ' οὐ; χατέρας οἷας γ' ἐμοῦ·  
ὥστ' εἴ τι τῷμῳ γ' ἀνδρὶ τῇδε τῇ νόσῳ 445

ληφθέντι μεμπτὸς εἰμι, κάρτα μαίνομαι,  
ἢ τῇδε τῇ γυναικὶ, τῇ μεταίτια  
τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.  
οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν

ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις· 450  
εἰ δ' αὐτὸς αὐτὸν ὧδε παιδεύεις, ὅταν  
θέλῃς γενέσθαι χρηστὸς, ὀφθήσῃ κακός.  
ἀλλ' εἰπὲ πάν τἀληθές· ὥς ἐλευθέρῳ

440. *πέφυκεν*. Some explain this, *οἱ αὐτοὶ οὐκ ἀεὶ χαίρουσιν*, as in El. 916, *τοῖς αὐτοῖσι τοι οὐχ αὐτὸς ἀεὶ δαιμόνων παρσσταεῖ*. For the dative Neue compares *ib.* 860, *πᾶσι θνητοῖς ἔφυ μόρος*. Prof. Campbell and Mr. Blaydes understand *οἱ ἄνθρωποι οὐ πεφύκασιν χαίρειν τοῖς αὐτοῖς ἀεὶ*. Linwood has this note: "mirum est Wunderum τοῖς αὐτοῖς cum πέφυκε construxisse; quod manifesto cum χαίρειν construendum erat;" and Mr. Pretor takes the same view, 'it is not in human nature always to delight in the same things.' This obviously better suits the now suspected fickleness of Hercules' affections.

444. *κάμου γε*. 'Yes, and me too; and if me, why not this girl, who is but a woman, like myself?' This generous sentiment has its root in the general tolerance of a concubine, provided she was not brought into the house as a direct rival to the wife, for then she became a *πημονὴ ὑπόστεγος*, *sup.* 376. Wunder condemns this verse as "an absurd addition." The avowal of her uxoriousness, he says, is unbecoming her modest character; and it would amount to confessing that she loved another man. This however is perverse criticism. Deianira goes on to argue that Hercules may feel love as strongly as he does, and may be unable to control it, yet without

a direct wish to offend his wife.

445. For *τάνδρῳ* Schaefer γ', others τ' ἀνδρὶ, supposing *τε* and *ἦ* to be used by a kind of anacoluthon. But no instances are adduced in defence of this, and the *γε* may qualify *εἰ*, 'if indeed I am dissatisfied with him because he has been seized with this malady, I must be quite out of my right senses.' Mr. Blaydes has *κείνῳ τάνδρῳ*, but says in his note, "I prefer τῷμῳ γ' ἀνδρὶ."

448. *κακοῦ τινος*. Had Iole plotted against Deianira, or used insidious arts to supersede her, there would have been wrong done; but she says it is not so, *οὐκ ἔστι ταῦτ'*. "Deianira is still the wife of Hercules, and not to be shaken from her position." Prof. Campbell.

449. *ἐκ κείνου*. 'If Hercules told you to give this false account, you are learning a bad lesson (the art of plausible lying) from him; or, if you are teaching yourself, you will not be believed when you really speak the truth.' Wunder and Hermann understand *χρηστὸς* 'serviceable in concealing some painful circumstance.' Mr. Pretor also inclines to the meanings 'kind and unkind.' Schol. *κἀν θέλῃς ἀληθεῦσαι, οὐ πιστευθήσῃ*. For *χρηστὸς* and *κακὸς* opposed see v. 3.

453. *ἐλευθέρῳ*. A slave is expected to lie; but it is 'ungentlemanly' in the



- ψευδεῖ καλεῖσθαι κῆρ πρόσσεστιν οὐ καλή.  
 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται· 455  
 πολλοὶ γὰρ οἷς εἴρηκας, οἱ φράσουσ' ἐμοί.  
 κεῖ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ  
 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν·  
 τὸ δ' εἰδέναι τί δεινόν; οὐχὶ χἀτέρας 460  
 πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγρημε δῆ;  
 κοῦπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν  
 ἠνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἂν εἰ  
 κάρτ' ἐντακείῃ τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ  
 ᾤκτειρα δὴ μάλιστα προσβλέψας, ὅτι 465  
 τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν,  
 καὶ γῆν πατρώαν οὐχ ἑκοῦσα δύσμορος  
 ἔπερσε κάδούλωσεν. ἀλλὰ ταῦτα μὲν  
 ρεῖτω κατ' οὔρον, σοὶ δ' ἐγὼ φράζω κακὸν  
 πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἀψευδεῖν αἰεί.  
 ΧΟ. πιθοῦ λεγούσῃ χρηστὰ, κοῦ μέμψει χρόνῳ 470  
 γυναικὶ τῇδε, κἀπ' ἐμοῦ κτήσει χάριν.  
 ΛΙ. ἀλλ', ὦ φίλη δέσποινα, ἐπεὶ σε μαυθάνω  
 θνητὴν φρονούσαν θνητὰ κοῦκ ἀγνώμονα,

upper class.—κῆρ, Schol. *μερίς, κλήρος, μοῖρα, τύχη*. "Is the worst thing that can happen to him," Prof. Campbell.

455. *λήσεις*. Perhaps you will say, 'I shall not be detected, and no disgrace will ensue.' 'But,' she objects, 'there are witnesses who will give evidence (explanation of the matter) on my side.' Neue compares Oed. R. 1058, οὐκ ἂν γένοιτο τοῦθ' ὅπως ἐγὼ—οὐ φανῶ.

457. *δέδοικας*. If you fear my resentment, you would have more reason to fear it if you withheld the truth.

460. *πλείστας ἀνὴρ εἰς*, 'most in number for any one man,' i.e. more than any one man. Oed. Col. 563, *πλείστ' ἀνὴρ ἐπὶ ξένης κῆλησα κινδυνεύματ' ἐν τῷ μῶ κάρῳ*, and Oed. R. 1380.

463. *ἐντακείῃ*. The Schol. takes Ἡρακλῆς for the subject, and so Wunder, with Mr. Blaydes and Prof. Campbell, his love for another being uppermost in her thoughts. Linwood, after Hermann, prefers to understand Iole. For the metaphor of 'soft-heartedness' see El.

1311.—*ἐπεὶ* assigns the reason why Iole would not be taunted by her.

465. *τὸ κάλλος*. Deianira generously attributes to the beauty of Iole, which is no fault of hers, the misfortune that has overtaken both the wife and the captive herself. See sup. 25.

468. *ρεῖτω*. Cf. Aesch. Theb. 690, *ἴτω κατ' οὔρον, πνεῦμα Κωκυτοῦ λαχόν, Φοῖβω στυγνηθὲν πᾶν τὸ Λαῖου γένος*.

469. *πρὸς ἄλλον*. See on Aesch. Suppl. 628, *τὸν ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις*.—*κακόν*, i. e. false, treacherous, &c. 'If you must be base, be so to some other, not to me.'

470. *πιθοῦ*. The chorus implores Lichas to comply with the reasonable request in v. 437. He will find himself honourably dealt with by Deianira, and he will at the same time confer a favour on themselves. Some place a comma after *χρόνῳ*.

473. *ἀγνώμονα*. We may supply *οὔσαν*, 'not ill-natured,' 'not unreasonable.' *Indulgentiae plenam*, Linwood.



πᾶν σοι φράσω τάληθές οὐδὲ κρύψομαι.  
 ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει. 475  
 ταύτης ὁ δεινὸς ἱμερὸς ποθ' Ἑρακλῇ  
 διήλθε, καὶ τῇσδ' οὐνεχ' ἡ πολύφθορος  
 καθηρέθη πατρῶος Οἰχαλία δόρει.  
 καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,  
 οὗτ' εἶπε κρύπτειν οὗτ' ἀπηρνῆθη ποτέ, 480  
 ἀλλ' αὐτὸς, ᾧ δέσποινα, δειμαίνων τὸ σὸν  
 μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,  
 ἡμαρτον, εἴ τι τήνδ' ἀμαρτίαν νέμεις.  
 ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,  
 κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν 485  
 καὶ στέργε τὴν γυναῖκα καὶ βούλου λόγους  
 οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι.  
 ὥς τ' ἄλλ' ἐκείνος πάντ' ἀριστεύων χερσίν

1266 The word often means 'churlish,' opposed to *συγγνώμων*. See inf. 4226. Whether a person can rightly be said *φρονεῖν ἀγνώμονα*, which many here prefer, may perhaps be questioned.

474. *κρύψομαι*. We have the middle use also in Aj. 647. Mr. Blaydes shows that *ἀποκρύπτεσθαι* is often so used by the Orators. 'I will not hide what I know,' Prof. Campbell.

476—7. *ταύτης—τῇσδε*. See Antig. 673. Phil. 841. 'It was the strong passion for this maid which some time ago touched to the heart Hercules; and it was for her sake (to gain her) that that poor afflicted city of her fathers, Oechalia, was overthrown by the spear.'

479. *καὶ τὸ πρὸς κείνου*. 'What is in his favour, as well as what is against him.' He exonerates Hercules from any attempt to deceive, and says it was his own device, and one that was well meant, to spare her pain.

480. *ἀπηρνῆθη*, i. e. he never said he was not in love. Mr. Blaydes rightly rejects Wunder's interpretation, 'nor forbade me keeping silence.'

481. *τὸ σὸν* may perhaps stand alone, and not as agreeing with *στέρνον*. 'Fearing for you, lest I should cause pain to your feelings.'

483. *τήνδε*, agreeing with the predicate by a common idiom, is for *τόδε*, viz. *τὸ ψεύδεσθαι*. Neue compares Aj.

114, *ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν*.—*νέμεις*, i. e. *ἡγεῖ, νομίζεις*, as Oed. R. 1080, and elsewhere. The Schol. observes that he is cleverly pleading for forgiveness on the plea of good intention.

484. *ἐπεὶ γε κ.τ.λ.* 'Now therefore that you do know exactly the whole story, both for his sake and not less for your own (i. e. to avoid rupture with your husband) bear with the girl, and do not gainsay (lit. 'desire to have spoken unalterably') the fair words you have addressed to (or regarding) her,' viz. sup. 312. 330; and the meaning is 'do not repent of having spoken kindly to her.' This verse is necessary as the protasis to a sentence otherwise disjointed and abrupt. Yet Mr. Blaydes, not finding another instance of the combination *ἐπεὶ γε μὲν δὴ*, 'concludes therefore that the passage is corrupt,' and reads *ἀπαντ' ἔχεις δὴ, πάντ' ἐπίστασαι λόγον*, a verse quite unlike the style of Sophocles. Perhaps we should read *τοί, as in Pers. 386, ἐπεὶ γε μέντοι λευκόπωλος ἡμέρα πᾶσαν κατέσχε γαῖαν*, which is also the protasis of a sentence.

488—9. This couplet, which some have thought pointless or out of place, contains a graceful compliment both to Hercules for his valour and to Iole for her beauty. Even Lichas here shows good feeling, and a desire to have the fair captive considerably treated. See



- του τῆσδ' ἔρωτος εἰς ἅπανθ' ἦσσων ἔφν.  
 ΔΗ. ἀλλ' ὦδε καὶ φρονοῦμεν ὥστε ταῦτα δρᾶν, 490  
 κοῦτοι νόσον γ' ἐπάκτον ἐξαρούμεθα  
 θεοῖσι δυσμαχοῦντες. ἀλλ' εἴσω στέγης  
 χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρης,  
 ἃ τ' ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι,  
 καὶ ταῦτ' ἄγης. κενὸν γὰρ οὐ δίκαιά σε 495  
 χωρεῖν προσελθόνθ' ὦδε σὺν πολλῷ στόλῳ.  
 ΧΟ. μέγα τι σθένος ἂ Κύπρις ἐκφέρεται νίκας ἀεί. στρ.  
 καὶ τὰ μὲν θεῶν.  
 παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω,

v. 629. Probably τῆσδε was pronounced with marked emphasis.

489. εἰς ἅπανθ' ἦσσων. He has been thoroughly beaten by, has proved himself no match at all for, the love of this girl. Cf. 441.

490. ταῦτα δρᾶν. To act in the manner which you advise, viz. not to show vexation or resentment either to her or to him.

491. ἐξαρούμεθα. 'Assuredly we shall not shift from ourselves a malady that has been brought upon us by no fault of our own, by contending at disadvantage against the dispensation of the gods.' Cf. v. 251. The meaning of this passage has been misunderstood, and the word ἐξαρούμεθα wrongly explained, 'we will not take up a quarrel with the gods brought upon ourselves,' or (Prof. Campbell) 'aggravate the mischief brought upon us.' The active ἐξαίρειν has quite a different sense in v. 147. By νόσος the affliction caused by the tidings is meant; this grief she will not try to put away, ἀποθέσθαι, by vain complaints against the Providence that has sent it. For ἐπάκτον, *alicunde illatam*, Mr. Blaydes compares Hippol. 318, μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος; and Neue cites Ant. 1106, ἀνάγκη δ' οὐχὶ δυσμαχητέον.

494. ἀντὶ δώρων. Schol. ἀντὶ τῶν αἰχμαλώτων. The idea now first seems to strike Deianira, that she has a remedy for these troubles in the house, viz. the philtre applied to the robe she proposes to send. Hence her ready acquiescence in the πημονὴ ὑπόστεγος, v. 376. — προσαρμόσαι may mean *adaequare* (Neue), or 'to suit, adjust'

(Mr. Blaydes, who thinks the actual fitting on of the garment is alluded to), or, 'to adapt the love-charm to its purpose,' by a kind of secondary meaning (Prof. Campbell). But it may equally well mean, 'to add as a suitable addition to the verbal message,' and so Linwood, *dictis insuper dona addere*.

497. The power of love is a favourite topic in Greek tragedy; see the choral odes in Aesch. Cho. 585, Antig. 781, Hippol. 525, Med. 627. Here, as Wunder remarks, the topic is introduced in confirmation of what had been just said, v. 489. Cf. 441—4.

*Ibid.* μέγα τι σθένος. The meaning seems to be, 'There must be some special strength in the goddess Cypris, that she always comes out of a contest victorious,' which is thus expressed; 'Cypris ever carries off some great strength from a victory,' whereas others, though they win, may be exhausted by the struggle. The order of the words is in favour of construing ἐκφέρεται νίκας rather than σθένος νίκας, though we should have expected ἀγῶνος. Compare El. 476. Linwood renders the verb *exserit, exercet*. But see Donaldson, *New Cratylus*, § 176, who compares El. 60. Prof. Campbell inclines to the interpretation 'is borne onward with a mighty force of conquest,' σθένος being an 'adverbial accusative.' Schol. νικηφορεῖ ἐν παντὶ πράγματι.

500. There were certain mysteries, *ἱεροὶ λόγοι*, which the Greeks had a fear of revealing, as is so often expressed by Herodotus. The Greek *τριάς*, Il. xv. 187, (Zeus, Hades, Poseidon,) though the loves of each were numerous in



οὐδὲ τὸν ἔννυχον Ἴδιαν, 501  
 ἢ Ποσειδάωνα τινάκτορα γαίας.  
 ἀλλ' ἐπὶ τάνδ' ἄρ' ἄκουιν  
 τίνες ἀμφίγυνοι κατέβαν προδὸ γάμων,  
 τίνες πάμπληκτα παγκόνιτά τ' ἐξήλθον ἀεθλ' ἀγώνων.  
 ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τετραόρου ἀντ.  
 φάσμα ταύρου,  
 Ἀχελῶος ἀπ' Οἰνιαδᾶν, ὁ δὲ Βακχείας ἀπο 510  
 ἦλθε παλίντονα Θήβας  
 τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων,  
 παῖς Διός' οἱ τότε ἀολλεῖς  
 ἴσαν ἐς μέσον ἰέμενοι λεχέων  
 μόνα δ' εὐλεκτρος ἐν μέσῳ Κύπρις ῥαβδονόμει  
 ξυνοῦσα.  
 τότε ἦν χερὸς, ἦν δὲ τόξων πάταγος, ἐπωδ. 517

ancient lore, is probably mentioned here with some reference to these sacred stories.

503. ἀλλὰ—*τίνας*, i. e. *μᾶλλον δὲ λέγω* *τίνας* κ.τ.λ. (where *τίνας* was restored by Hermann from the scholia). 'Rather will I tell what stout-limbed competitors entered the lists for the hand of our mistress before her marriage.'—ἐπὶ, as *ἦλθε ἐπὶ τὸν Κέρβερον*, 'to fetch Cerberus,' Ar. Ran. 111, and *ἐλθεῖν ἐπ' ἐκείνον*, ib. 69.—*ἀμφίγυνοι*, like *ἀμφιδέξιος*, is said of those whose left limbs are as active as their right.—*κατέβαν*, 'descended into the arena.' Aesch. Cho. 726, *νῦν γὰρ ἀκμάζει Πειθᾷ δολίαν ἐνγκαταβῆναι*.—*ἀεθλα*, a cognate accusative, like *ἐξελεῖν στρατεῖαν*. See v. 159. But *ἄθλους* was the proper word to have used. 'Who they were who came forward in the contest to win the prize by many blows and with clouds of dust.' Prof. Campbell thinks *ἄεθλα* here and in Phil. 508 has the same sense as *ἀέθλους*. And so Schol., *ἄεθλα, ἀγωνίσματα*. There is an allusion to those scuffling-matches carried on in the pancratium by rolling and struggling on the ground.

507. *τετραόρου*. As *μετῆρος* (*μετέωρος*) has the notion of suspension between earth and sky (*ἀερεῖν*), so a body lifted up on four legs is consistently described by this epithet. Properly it is applied to four horses yoked abreast.

510. ἀπ' Οἰνιαδᾶν. Oeniadae was a city of Acarnania not far from the mouth of the Achelous. It is probable that the river-god had there some temple and special cult.

511. *παλίντονα*. 'Rebounding' (Mr. Blaydes), or 'elastic' (Prof. Campbell); or possibly, 'with reflex curve,' the ancient bow, as represented on archaic vases, being something like the letter Z. See Aesch. Cho. 160. — *λόγχας*, 'pointed arrows.' The javelin is not, in ancient art (I believe), joined with the bow. Hercules with club and spear is a later conception. Here we have the club, and perhaps it is the earliest mention of it.

513. *ἀολλεῖς*, 'each with his followers' ('with collected might,' Prof. Campbell). The former may be the meaning of the passage in Moschus ii. 48, *δοιοὶ δ' ἔστασαν—φῶτες ἀολλήδην*. Schol. *ἀντὶ τοῦ, λίαν ἀλέντες*.

515. *εὐλεκτρος*. A poetic epithet, the sense of which is rather vague; it is an epithet of a maiden in Ant. 795, 'fair,' 'comely,' or 'giver of fair brides.'—*ῥαβδονόμει*, held the staff as the president and regulator of the contest; see Plat. Protag. p. 338, B.

517. *τότ' ἦν* κ.τ.λ. 'Then was there a clashing of hands and a confused clatter of bow and arrows and bulls' horns; then the mounting on each other's back by the grappling of both



ταυρείων τ' ἀνάμιγδα κεράτων

ἦν δ' ἀμφίπλεκτοι

520

κλίμακες, ἦν δὲ μετώπων ὀλόεντα

πλήγματα καὶ στόνος ἀμφοῖν.

ἃ δ' εὐῶπις ἄβρα

τηλαυγεί παρ' ὄχθῳ

ἦστο, τὸν ὃν προσμένουσ' ἀκοίταν.

525

ἐγὼ δὲ μάτηρ μὲν οἶα φράζω·

τὸ δ' ἀμφινείκητον ὄμμα νύμφας

ἐλεινὸν ἀμμένει·

καπὸ ματρὸς ἄφαρ βέβακεν,

ὥστε πόρτις ἐρήμα.

530

ΔΗ. ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ  
ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ,  
τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα,

hands; then the deadly blows of foreheads and the hard breathing of both.' For κεράτων (*ā*) Wunder reads μετώπων. But cf. Bacch. 921, καὶ σφ' κέρατα κρατὶ προσπεφυκέναι. By κλίμακες, Hesych. πάλης εἶδος, a manoeuvre of wrestlers is described by which they attempted to spring upon the back of the adversary. So also Schol., ἐστὶ δὲ εἶδος παλαίσματος ἢ κλῖμαξ. The action is similarly described in Ovid, Met. ix. 51 seqq., and probably there were traditional paintings of it.—ἦν, either a form of ἦσαν (like ἔβαν, ἔσταν, &c.), or an instance of *schema Pindaricum*. See Eur. Ion 1146.

521. Wunder omits μετώπων and reads πλήγματα, 'the grapplings.' But 'blows of foreheads' very well describe the fighting of a bull with his adversary, whereas πλήγμα, from πλίσσασθαι, is described by Hesychius as some way of separating the legs in wrestling. Mr. Blaydes compares διαλαβὼν ἡγκίρισας, Ar. Equit. 262.

523. ἃ δὲ κ.τ.λ. 'And there sat the fair-faced dainty maid, where a rising ground gave a distant view of the fight, waiting to know whom she should call her lord; and thus—I speak with the feelings of a mother—the fair bride that caused the quarrel between them awaits the issue with piteous looks, and at last goes off from her mother like a heifer that has strayed from its dam.' Wun-

der rejects the last five verses, and Bergk (ap. Blaydes) thought them a variation of the second edition. If we take v. 526 in parenthesis, and regard the going off of the maid with the victor as the issue of the affair, the sense seems appropriate enough. Mr. Blaydes reads, with Schneidewin, ἐγὼ δὲ ματρὸς κλύουσα φράζω, which seems to me an improbable change. Cf. El. 233. The last line perhaps contains a reference to the proverb ἔβα ταῦρος ἀν' ὕλαν, Theocr. xiv. 43, said of one who has gone off and cannot be brought back. Similarly Helen in Aesch. Ag. 407, βέβακεν βίμψα διὰ πυλῶν.—For ἀμφινείκητον, 'fought for by two,' see on v. 104.

531. Pending the return of the herald, and during the preparations for his departure, Deianira explains to the chorus the course she has adopted in hopes of winning back the affections of her lord, and the motives which led to it.

531—3. On the correlatives ἦμος and τῆμος, for ἔως—τηνικαῦτα, see Curtius, Gr. Et. 582, and New Cratylus, § 202. The former says they are Sanscrit ablatives; the latter regards τῆμος as exactly equivalent to *demum* (also written *demus*), and refers ἦμος to the same root as the first syllable of ἡδη.—ὡς ἐπ' ἐξόδῳ, Schol. ὡς μέλλων αὐθις ἐξίέναι πρὸς τὸν Ἡρακλέα.



τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,  
 τὰ δ' οἷα πάσχω συγκατοικτιουμένη. 535  
 κόρην γὰρ, οἶμαι δ' οὐκ ἔτ', ἀλλ' ἐζευγμένην,  
 παρεισδέδεγμαι, φόρτον ὥστε ναυτίλος,  
 λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.  
 καὶ νῦν δὺ' οὔσαι μίμνομεν μιᾶς ὑπὸ  
 χλαίνης ὑπαγκάλισμα. τοιάδ' Ἑρακλῆς, 540  
 ὁ πιστὸς ἡμῖν κάγαθὸς καλούμενος,  
 οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.  
 ἐγὼ δὲ θυμούσθαι μὲν οὐκ ἐπίσταμαι  
 νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ,  
 τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνή 545  
 δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων ;  
 ὁρῶ γὰρ ἥβην τὴν μὲν ἔρπουσαν πρόσω,

535. The middle participle seems to mean 'to get your condolence for,' the active meaning to show or express pity to another. The Schol. in explaining σὺν ὑμῖν θρηνησούσα, appears to have taken it for the passive.

536. κόρην γάρ. 'For this maid,—though I think she is no maid but married,—I have taken into the house along with myself, as a sailor takes an extra cargo,—a piece of goods damaging to my peace of mind.' Wunder's version seems incorrect; 'I have unhappily received her (*male receptam habeo*) as the insolent reward of my disposition,' i. e. the unworthy return for my affection for Hercules. And yet Linwood approves an interpretation which seems to be due to Hermann. The metaphor is from a ship already loaded, and which takes in a further cargo. Cf. Dem. πρὸς Φορμ. p. 910, γεγεμισμένης γὰρ ἤδη τῆς νεώς, ὥς ἀκούομεν, μᾶλλον τοῦ δέοντος, προσ-ἀνέλαθεν ἐπὶ τὸ κατὰ στραῖμα χιλίας βύρσας, θθεν καὶ ἡ διαφορά τῇ νηὶ συνέβη. Sophocles, it is well known, is very fond of naval metaphors.

539. μίμνομεν. We are both remaining here for his return, viz. when one or the other ought in reason to go.

541. ὁ πιστός. The article may belong to the predicate, by a common use with verbs of calling, naming, &c., or it may be taken with καλούμενος, and the irony is about equal in either case. See inf. 1105. Oed. R. 8. For

the former cf. Prom. V. 834, προσηγο-ρεύθης ἡ Διὸς κλεινὴ δάμαρ.—οἰκουρία, 'the rewards for so long keeping his house.' So διαπλῆ ἔτισαν τὰ ἁμάρτια, 'they paid the price of their crime twice over,' Agam. 537. Neue compares the Homeric ζωάγρια, ἀνδράγρια, βοάγρια, &c.

543. ἐγὼ δὲ κ.τ.λ. 'Now though I know not how to be angry with that husband of mine who has so often been ailing from this malady, yet on the other hand,—as to living in the same house with this girl,—what wife *could* do it, sharing in the same marriage?' She had said somewhat pettishly ὁ πιστὸς ἡμῖν &c., and now retracts an expression that seemed to proceed from temper. For δύναιτο she should have said τλαίη, or τλήναι may be supplied, the syntax being irregular from emotion. For νοσεῖν νόσῳ Mr. Blaydes compares Prom. V. 384.

547—9. τὴν μὲν—πόδα. ('And yet, this is what I must expect;') for I see that youthful beauty in the one case is still improving, while in the other (my own) case it is fading. And from (the former of) these the eye is wont to snatch the bloom, while from the latter it turns away the foot.' It is easy, but by no means necessary, to read τῇ μὲν—τῇ δὲ, with Musgrave; "recte fortasse," says Linwood. For ὦν she should have said ὦν τῆς μὲν, but having used the plural in the first term, τῶν δ' is placed in the



τὴν δὲ φθίνουσιν ὦν ἀφαρπάζειν φιλεῖ  
 ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.  
 ταῦτ' οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς 550  
 ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνῆρ.  
 ἀλλ' οὐ γὰρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν  
 γυναιῖκα νοῦν ἔχουσιν ἧ δ' ἔχει, φίλαι,  
 λυτήριον λύπημα, τῇδ' ὑμῖν φράσω.  
 ἦν μοι παλαῖον δῶρον ἀρχαίου ποτὲ 555  
 θηρὸς, λέβητι χαλκῷ κεκρυμμένον,  
 ὃ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ  
 Νέσσου φθίνοντος ἐκ φονῶν ἀνειλόμην,  
 ὃς τὸν βαθύρρουν ποταμὸν Εὐννοῖον βροτοῦς

second instead of τῆς δ'. For the sentiment compare Aesch. Suppl. 1003, καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἐπὶ πᾶς τις παρελθὼν θυματοῦς θελκτήριον τόξευμ' ἐπεμψεν ἱμέρον νικήμενος. The subject to ὑπεκτρέπει is ὁ θεώμενος implied in ὀφθαλμὸς. Mr. Blaydes says "the passage is no doubt corrupt," and he reads in the text ὦν ἀφαρπάζειν φιλεῖ πᾶς θαλερὸν ἄνθος, τὴν δ' ὑπεκτρέπει πόδα.

550. ταῦτ' οὖν. 'For this reason then—' So Aesch. Pers. 159, ταῦτα δὴ λιποῦσ' ἱκάνω χρυσεοστόλμους δόμους.

551. καλῆται. Schol. μὴ—πόσις ἐμὸς κληθῇ. The subjunctive, as Mr. Blaydes says, is necessary, since "μὴ, when fear or caution is intended to be expressed, is uniformly followed" by this mood. So Cobet, Var. Lect. p. 266, "ubique metuenti et cavendi notio subest, conjunctivus est necessarius." See Phil. 494. The best MS. (Laur.) has καλεῖται, which would mean, 'I am afraid he is called' &c.—ἀνῆρ, the real husband, *vir* in the sexual sense. The whole point of the passage is destroyed by a conjecture adopted by Dindorf, τῆς νεωτέρας δ' ἄρ' ἦ. Mr. Blaydes adds that "Eldike had already proposed ἀν' ἦ," without noticing that this is a solecism.

553. ἔχει. I suggested this correction of the unintelligible ἔχω, in the Journal of Philology, vol. v. p. 89. (Mr. Pretor, in adopting it, by an oversight attributes it to Mr. Wratisslaw.) 'In what way my grief has a remedy, according to that I will describe what I have done.' Hesych. λυτήριον φυλακτήριον. Compare ἐκ-λυτήριον in Oed. R. 392, and see Pind. Pyth. v. 99. El. 447. 1490. Mr. Blaydes

reads λυτήριον τι πημονῆς. The common reading cannot be explained, unless by altering the punctuation with Madvig, Adv. Crit. i. p. 228, as adopted by Dindorf, λυτήριον λύπημα τῇδ' "remedium ad me exsolvendam aptum, huic (Iolae) acerbum." This is ingenious, but on the whole not satisfactory. Prof. Campbell proposes νόημα, 'how a thought of mine provides release.'

555. ἀρχαίου. The gift was *old*, and therefore the person who gave it lived long ago. Mr. Blaydes adopts ἀγρίου from Wakefield, which he says "seems very probable." But why not let well alone? Eur. El. 409, ἐλθ' ὡς παλαῖον τροφὸν ἐμὸν φίλου πατρὸς, and Iph. Aul. 868, οἷδά σ' ὕντ' ἐγὼ παλαῖον δωμάτων ἐμὸν λάτριν.

557. παρὰ. She should have added δεξαμένη. She had received it as a gift from Nessus; had herself taken it up from his wound as he was dying, and had kept it in a copper casket till now. It seems to have come into her memory that she thus had at hand a φίλτρον which would stimulate the love of Hercules.—φονῶν, from φοναί (compare σφαγαί v. 573), is Bergk's reading for φόνων. The Schol. compares ἐν ἀργαλέῃσι φονῆσιν, Il. x. 521.

559. βαθύρρουν. Not, perhaps, an otiose epithet, but meaning that he conveyed across the Evenus, in the *deep part*, for pay, human beings (he being one of the φῆρες), by holding them in his arms. For the double accusative Mr. Blaydes well compares Eur. Alc. 450, γυναῖκ' ἀρίστην λίμαν Ἀχεροντίαν πορεύσας.



μισθοῦ ᾗ πόρενε χερσὶν, οὔτε πομπίμοις 560  
 κώπαις ἐρέσσω· οὔτε λαΐφεισιν νεώς.  
 ὃς καὶ με, τὸν πατρῶον ἡνίκα στόλον  
 ξὺν Ἡρακλεῖ τὸ πρῶτον εὐνὺς ἐσπόμεν,  
 φέρων ἐπ' ὤμοις, ἡνίκ' ἦν μέσῳ πόρῳ,  
 ψαύει ματαίαις χερσὶν· ἐκ δ' ἥϊς ἐγὼ, 565  
 χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χεροῖν  
 ἦκεν κομήτην ἰόν· ἐς δὲ πνεύμονας  
 στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θῆρ  
 τοσοῦτον εἶπε· παῖ γέροντος Οἰνέως,  
 τοσόνδ' ὀνήσει τῶν ἐμῶν, εἴαν πίθη, 570  
 πορθμῶν, ὀθούνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ·  
 εἴαν γὰρ ἀμφίθρεπτον αἶμα τῶν ἐμῶν  
 σφαγῶν ἐνέγκῃ χερσὶν, ἥ μελάγχολος

561. λαΐφεισιν νεώς. Supply πέμπων.  
 562. ὃς καὶ με κ.τ.λ. 'I too—was being carried on his shoulders, and when I was in the middle of the ford (i. e. safe out of reach, as he thought himself), he laid on me a lewd hand.' For this use of μάταιος see on Aesch. Suppl. 225. For στόλον, a cognate accusative after ἐσπόμεν, like ἐξελεῖν στρατεῖαν, ἀγῶνα, &c., Mr. Blaydes reads ἐς δόμον, "on the way to Argos, on his return to his father's home." Several yet more violent alterations have been proposed. The sense is briefly expressed, 'quum patris missionem perficerem, et Herculem uxor sequer' (Linwood).—εὐνὺς, the same as εὐνέτις, Iph. Aul. 397, κακίστης εὐνιδος τιμωρίᾳ. The Schol. mistook it for the adjective, meaning ἐρημος, and occurring in Pers. 289. Were any change necessary, ἐστάλην for ἐσπόμεν would be simpler than any one of the twelve guesses given in Mr. Blaydes' note. It is probable however that the poet preferred a word more suited to ξὺν Ἡρακλεῖ, and to the notion of a bride accompanying her husband.

566. ἐπιστρέψας, 'turning upon him,' viz. ἐαυτὸν or τὸ τόξον.

567. ἐς δὲ πνεύμονας. 'And into his lungs it went whizzing through his breast.' The verb is neuter, the subject being ὁ ἰός. Cf. 1083, διῆξε πλευρῶν.

568. ἐκθνήσκων. The word expresses the faint effort of a dying man, 'as he was sinking in death.'

570. ὀνήσει, ἀπολαύσεις. Schol. ὀνησιν λήψει.

571. ὑστάτην. The reason, though a foolish one, prevailed on her girlish credulity. The real object of Nessus was to destroy him to whom he owed his death.

572. 'The curdled blood of (or from) my throat-wounds.' The genitive may depend on ἐνέγκῃ. See Phil. 630, δειῖται νεώς ἄγοντα, i. e. ἀπό.—ἀμφίθρεπτον, lit. 'coagulated round it.'

573. μελαγχόλους ἰὺς the MSS., μελαγχόλου ἰὺ Wunder and Mr. Blaydes, "where the coagulated matter of the black gall-poison of the Lernaean hydra penetrated (the body of Nessus)." Wunder says the sense must be, "where the poison of the arrow of Hercules had penetrated." The question is, does ἰὺς here mean arrow (567) or virus (which is the same word). The epithet μελάγχολος seems much in favour of the latter. The hydra's poison might be said βαπτειν ἰὺς, 'to imbue the arrows;' but then ἦ, which can only refer to the part of the body where the wound was, fails to bring out the logical sense. Linwood thinks θρέμμα Ἰδρας a mere periphrasis for Ἰδρα, and he adopts Hermann's view that ἦ means the part of the arrow which was poisoned, the tip. Similarly Prof. Campbell, "at the place where the nature of the Lernaean hydra tinged the dark arrow." Madvig, Adv. Crit. i. p. 228, reads



- ἔβαψεν ἰδς, θρέμμα Λερναίας ὕδρας,  
 ἔσται φρενός σοι τοῦτο κλητήριον 575  
 τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν  
 στέρξει γυναιῖκα κείνος ἀντὶ σοῦ πλέον.  
 τοῦτ' ἐννοήσας, ὦ φίλοι, δόμοις γὰρ ἦν  
 κείνου θανόντος ἐγκεκλημένον καλῶς,  
 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα 580  
 ζῶν κείνος εἶπε· καὶ πεπείρανται τάδε.  
 κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ  
 μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ·  
 φίλτροις δ' ἐάν πως τήνδ' ὑπερβαλώμεθα  
 τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ, 585  
 μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ  
 πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσομαι.  
 ΧΟ. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,

μελάγχολος ἰδς in apposition to θρέμμα, "ubi se mersit venenum a Lernaean hydra enutritum." He therefore takes ἔβαψεν intransitively, as a ship is said βάπτειν, 'to dip,' in Orest. 707. But either αἷμα or σφαγὰς might be supplied as the object. Wunder makes Hercules the subject of ἔβαψεν, 'where Hercules dipped the poisoned point of the arrow.' But in this case the plural should not be used. The passage is, under any aspect, obscure. The poet meant to say, 'where the arrows dipped in the hydra's poison infected the blood;' instead of which he says, 'where the poison of the hydra infected the arrows,' if we retain the vulg. ἰδός.

576. Properly, ὥστε οὐτινα στέρξει εἰσιδὼν, or ὥστε μήτινα στέρξει εἰσιδόντα should have been used. Those who read στέρξει defend the nominative by supposing κληθήσεται ὁ Ἡρακλῆς was in the poet's mind. Mr. Pretor proposes οὐδὲ μή τι' εἰσιδὼν στέρξει κ.τ.λ. The fact seems to be, that ὥστε contains a prohibitive notion, so that οὐτινα becomes μήτινα. Cf. inf. 800.

580. προσβαλοῦσα κ.τ.λ. Some verbal instructions had been given as to other drugs to be added, perhaps.

581. πεπείρανται. From πειράινω, the sense being, 'this has now been done, and there is an end of it,' i.e. it has been done past recall. Schol. κατέργασται,

τετελείωται καὶ ἤνυσται. Cf. Od. xii. 37, τὰυτα μὲν ἤδη πάντα πεπείρανται, and Pind. Isthm. vii. 24, δίκας ἐπείρανε. Neue doubts πειράινω as an Attic form, and reads πεπείραται. Mr. Blaydes gives πεπειράσθω, comparing Vesp. 1129, ἀλλ' οὖν πεπειράσθω γε. This conjecture is deserving of consideration.

582. κακὰς τόλμας. She has some misgivings about the plan, and avows her hope and wish that she may never know or learn daring in a bad cause. Here, no doubt, the speech might end, for the purport of the next four lines has been already stated. Perhaps she wishes still further to clear herself from the charge of designing mischief: 'No! it is in the hope of getting the better of this girl ('this *chit*,' we say) by love-charms and soothing appliances brought to bear upon Hercules (i.e. not by open wrong or violence to her) that the action has been devised.' The phrase ὑπερβαλέσθαι τινά, 'to out-shoot,' or surpass any one, is used in Eur. Or. 683, Ar. Equit. 407 (Blaydes). In Eur. Alc. 153 the passive means one who has outstripped or been carried beyond another. Wunder encloses v. 585 in brackets.

587. εἰ δὲ μὴ, 'but otherwise I will not proceed further.' Cf. Ant. 91, οὐκ οὖν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

588. ἐν τοῖς δρωμένοις. A general



δοκεῖς παρ' ἡμῖν οὐ βεβουλευσθαι κακῶς.

ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὥς τὸ μὲν δοκεῖν  
ἐνεστι, πείρα δ' οὐ προσωμίλησά πω. 590

ΧΘ. ἀλλ' εἰδέναι χρή δρῶσαν, ὥς οὐδ' εἰ δοκεῖς  
ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη.

ΔΗ. ἀλλ' αὐτίκ' εἰσόμεσθα, τόνδε γὰρ βλέπω  
θυραῖον ἤδη· διὰ τάχους δ' ἐλεύσεται. 595

μόνον παρ' ὑμῶν εὖ στεγοίμεθ', ὥς σκότῳ  
κἂν αἰσχυρὰ πράσσης, οὐ ποτ' αἰσχύνη πεσεῖ.

ΔΙ. τί χρή ποιεῖν; σήμαινε, τέκνον Οἰνέως,  
ὥς ἐσμέν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς.

ΔΗ. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω, Δίχα,  
ἕως σὺ ταῖς ἔσωθεν ἡγορῷ ξέναις, 600

ὅπως φέρης μοι τόνδε ταναῦφῃ πέπλον,  
δώρημ' ἐκείνῳ τάνδρῃ τῆς ἐμῆς χερός.

διδούς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν

phrase, 'if one has any trust in what one does.'

590. τὸ μὲν δοκεῖν, supply εὖ πράξειν.

591. πείρα may be either 'by proof,' or 'with the proof of it.'

593. γνῶμα, 'a means of judging.' Eur. Heracl. 407, ἐν δὲ πᾶσι γνῶμα ταῦτ' ἐμπρέπει.

595. ἐλεύσεται. A rare use for εἰσι, 'he will go.' Properly, as in Oed. Col. 1206, 'he will come.' But cf. Aesch. Suppl. 522, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.—διὰ τάχους, i. e. he will convey the robe to Hercules so soon, that the result will very shortly be known.

596. εὖ στεγοίμεθ'. 'Only pray let our secret be carefully kept by you; since even if you do what is discreditable, (if you do it) without being seen, you will never fall by the disgrace of it.' Literally, 'may we be kept secret-proof,' as a ship is said στέγειν ὕδωρ, 'to be water-proof.' And αἰσχύνη is the ablative of the instrument, like El. 429, ἀβουλία πεσεῖν, and Aj. 759, πίπτειν δυσπραξίαις. The rendering 'you will never fall into disgrace' cannot be maintained, for ὕπνω πεσοῖσαι in Eum. 68 seems corrupt.

599. ὥς ἐσμέν κ.τ.λ. 'Since already we are behind our time by this long delay.'

600. αὐτὰ ταῦτα, viz. τί σε χρή ποιεῖν.

601. ἡγορῶ, the imperfect of the epic ἀγορᾶσθαι.

602—3. This distich seems to me interpolated. Not only is the construction ὅπως φέρης, depending on πράσσω, hardly intelligible, but the use of τόνδε in 604 is wrong; it should be αὐτὸν, if τόνδε had preceded. We require, not πράσσω ταῦτα, but δῶρον κατεσκευάσον, ὅπως φέροις, or, χρή γὰρ σε (εὐθὺς ἀπελθεῖν) ὅπως φέρης. It was enough, in presence of the spectators, to have said διδούς δὲ τόνδε, 'and as you give him this robe.' But for a literary edition of the play, and in the absence of the spectacle, something was wanted to explain τόνδε. As for ταναῦφῃ, the reading of Wunder for τόνδε γ' εὐῦφῃ, both Hesychius and Photius have ταναοῦφῃ· (ταναοῦφῃ Ph.) λεπτοῦφῃ. 'Woven long' would refer to its ample size. The Schol. appears to have known this reading, γρ. [ταν]αῦφῃ, ἀντὶ τοῦ λεπτοῦφῃ (MS. αῦφῃ). Prof. Campbell thinks the γε may be defended because "the message has taken the particular form of this present." It may be observed, that as χιτῶνα τόνδε had been mentioned in v. 580, and the garment exhibited, it was unnecessary here to call it a peplus, though in 674. 758. 769, the two words are interchanged.



- κείνον πάροιθεν ἀμφιδύσεται χροῖ, 605  
 μηδ' ὤφεται νιν μήτε φέγγος ἡλίου  
 μήθ' ἔρκος ἱερὸν μήτ' ἐφέστιον σέλας,  
 πρὶν κείνος αὐτὸν φανερόν ἐμφανῆς σταθεῖς  
 δείξῃ θεοῖσιν ἡμέρα ταυροσφάγῳ.  
 οὕτω γὰρ ἠΰγμην, εἴ ποτ' αὐτὸν ἐς δόμους 610  
 ἴδοιμι σωθέντ' ἢ κλύοιμι, πανδίκως  
 στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς  
 θυτήρα καινῷ καινὸν ἐν πεπλώματι.  
 καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος ὄμμα θεῖς  
 σφραγίδος ἔρκει τῷδ' ἔπ' εὖ μαθήσεται. 615  
 ἀλλ' ἔρπε, καὶ φύλασσε πρῶτα μὲν νόμον,  
 τὸ μὴ 'πιθυμεῖν πομπὸς ὧν περισσὰ δρᾶν  
 ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι  
 κάμου ξυνελθοῦσ' ἐξ ἀπλῆς διπλῇ φανῇ.  
 ΔΙ. ἀλλ' εἵπερ Ἑρμοῦ τήνδε πομπεύω τέχνην 620  
 βέβαιον, οὗ τι μὴ σφαλῶ γ' ἐν σοί ποτε,

605. ἀμφιθήσεται Mr. Blaydes.

606—7. The medicated garment is to be kept from heat and light ('hearth-lit flame,' Prof. Campbell), lest, like phosphorus, it should burst into a flame. The Greeks, wholly ignorant of chemistry, certainly could not have known phosphorus. As remarked in the Introduction, we must have recourse to the 'solar-myth' theory, and the appearance of glowing sun-clouds, to explain the story, which is virtually the same as that in Eur. Med. 955.

609. ταυροσφάγῳ. On the day when the greater victims are sacrificed in thanksgiving for the victory.

610. ἠΰγμην, 'I had vowed.' Mr. Blaydes cites the perfect, ἐμοὶ μὲν γὰρ μετρίως ἤδεται, in Plat. Phaed. p. 279, c. A similar form is ὤπται in Prom. V. 998.

611. πανδίκως, 'as in duty bound.' This seems to me more natural than πανδίκως σωθέντα, 'in perfect safety' (Prof. Campbell).—στελεῖν, either for περιστελεῖν, 'to wrap him round,' 'invest him,' or for σπολὴν ἀμφιθήσειν χιτῶνα τόνδε. Prof. Campbell cites Eur. Bacch. 827—8, ἐγὼ στελεῶ σε κ.τ.λ.

613. καινῷ καινόν. See El. 742. Aj. 467.

615. ἐπὶν μαθήσεται is Billerbeck's correction, adopted by most editors, for ἐπ' ὄμμα θήσεται. But, though Mr. Blaydes calls this reading "most certain," Linwood justly objects that εὐμαθὲς μαθήσεται is an almost intolerable tautology. An equally ingenious emendation is that of G. Burges, δ κείνος, ὄμμα θεῖς σφραγίδος ἔρκει τῷδ' ἔπ', εὖ μαθήσεται. And this was clearly the reading of the Schol., ὅπερ ἐκείνος ἐπιγινώσεται, ἐπιθεῖς τὸ ὄμμα τῇ σφραγίδι. Prof. Campbell retains the vulgate, making δ depend on the general sense, 'which he will readily recognize.'

617. περισσὰ δρᾶν. Viz. to open the casket, or pry into the instructions affixed, &c. Schol. ἐμφαίνει δὲ αὐτῷ μὴ ἀποσφραγίσαντα περιεργάζεσθαι τί ἐγκεῖται.

618. ὅπως. From the preceding φύλασσε we must supply οὕτω πρᾶσσε. 'So act, that the gratitude due both from him and from me by uniting may prove double instead of single,' i.e. two-fold instead of two separate tributes.

621. βέβαιον. 'If, as I do, I perform this duty of a messenger in a way that can be trusted (i.e. from my experience in it), there is no chance of my ever making a mistake in *your* case.'



τὸ μὴ οὐ τὸδ' ἄγγος ὡς ἔχει δεῖξαι φέρων,  
λόγων τε πίστιν ὧν ἔχεις ἐφαρμοσαι.

ΔΗ. στείοις ἂν ἦδη. καὶ γὰρ ἐξεπίστασαι  
τά γ' ἐν δόμοισιν ὡς ἔχοντα τυγχάνει.

625

ΔΙ. ἐπίσταμαί τε καὶ φράσω σεσωσμένα.

ΔΗ. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὀρώων  
προσδέγματος, αὐτὴν ὡς ἐδεξάμην φίλως.

ΔΙ. ὥστ' ἐκπλαγῆναι τοῦμὸν ἡδονῇ κέαρ.

ΔΗ. τί δῆτ' ἂν ἄλλο γ' ἐννέποις ; δέδοικα γὰρ  
μὴ πρὶν λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,  
πρὶν εἰδέναι τὰκεῖθεν εἰ ποθοῦμεθα.

630

ΧΟ. ὦ ναύλοχα καὶ πετραῖα

στρ. α.

or in the orders given by you. The γε has its emphasis on the *soi*.

623. This verse is obscure, and there are several ways in which it might be altered. The Schol. took ἐφάρμοσαι for the imperative middle; 'add a confidential command,' or 'affix the seal you wish' (ἦν θέλεις). Wunder and Mr. Blaydes read λόγων ὧν λέγεις. A better sense would be given by λόγοις—ὧν φέρω (or ὧν ἔχω) προσαρμόσαι, 'to add by word of mouth a guarantee for what I bring.' Prof. Campbell, "and to fit to it" (the ἄγγος) "a true account of the words you use," i. e. to add with equal fidelity. For λόγους ἔχειν he compares El. 934. We might also read ὡς λέγεις, in reference to λόγων ἐπιστολὰς in v. 493. On λέγω and ἔχω confused see Agam. 1262. Linwood too, retaining the vulgate, translates, 'Verbaque adjungam fideliter quae dixisti;' but he seems to render ὧν λέγεις. Probably the poet would have said not ὧν, but οὗς λέγεις.

624. καὶ γάρ. 'For you now also know the present state of affairs at home,' i. e. besides the injunctions you have to convey.

628. This verse may, as Nauck (ap. Blaydes) thinks, be spurious, or αὐτὴ θ', the correction of Koehly, may be admitted, 'and how I myself received her,' viz. with personal attention and professed sympathy. This gives a better sense than αὐτὴν, *ipsam*, and the best copies read αὐτὴν θ', which Prof. Campbell retains, the girl herself being contrasted with the reception given. The poet may however have meant, ὡς

φίλως αὐτὴν ἐδεξάμην. Cf. 816.

630. τί δῆτ' ἂν κ.τ.λ. The meaning is, 'There is nothing else you need say to Hercules; I will not add, "Give him my love;" for I have fears as to whether you may not be talking too soon about the longing on my side, before you are sure of *his* feelings, whether we are equally the object of desire.' For μὴ λέγεις we have μὴ λέγοις ἂν, nearly equivalent to μὴ λέγεις. Mr. Blaydes "doubts if this is good Greek," and he suggests an unmetrical verse μὴ τὸν πόθον πάρος λέγεις τὸν ἐξ ἐμοῦ. But a similar construction (with ἐννοῶ) is cited by Dindorf from Xen. Anab. vi. 1. 28.—πρὶν is a form not elsewhere used in tragedy.—Deianira, it should be observed, shows by these words some misgiving that she has really lost her husband's love.

633. The ode following invites the inhabitants of the district round Oeta and the Melian gulf to unite in celebrating the expected return of Hercules. They are to add a prayer, as the expression of their own desire, *May he come soon, may his boat not stop on its way!* (v. 655.)

*Ibid.* ναύλοχα. Schol. παραβάττια λουτρά. Thermopylae is called a station for ships, apparently because good anchorage was obtained off the shore. The accusatives both depend on the participle. Mr. Blaydes inclines to take ναύλοχα as a noun, against which view (Passow's) Wunder has a long note. Prof. Campbell says it is best taken as an adjective.



θερμὰ λουτρὰ καὶ πάγους  
 Οὔτας παραναιετάοντες, οἳ τε μέσσαν 635  
 Μηλίδα παρ λίμναν  
 χρυσαλακάτου τ' ἀκτὰν κόρας,  
 ἐνθ' Ἑλλάνων ἀγοραὶ  
 Πυλάτιδες κλέονται,  
 ὁ καλλιβόας τάχ' ὑμῖν 640  
 αὐλὸς οὐκ ἀναρσίαν  
 ἀχῶν καναχὰν ἐπάνεισιν, ἀλλὰ θείας  
 ἀντίλυρον μούσας.  
 ὁ γὰρ Διὸς Ἀλκμήνας κόρος  
 σεύται πάσας ἀρετᾶς 645  
 λάφυρ' ἔχων ἐπ' οἴκους.  
 ὃν ἀπόπτολιν εἶχομεν 640  
 στρ. β'.  
 παντὰ δυοκαιδεκάμηνον ἀμμένουσαι  
 χρόνον πελάγιον ἴδριες οὐδέν· ἃ δέ οἱ φίλα δάμαρ  
 τάλαιναν δύστάλαινα καρδίαν 651

635. μέσσαν. 'Central,' as surrounded by Euboea, Trachis, and Phthiotis (Prof. Campbell).

637. ἀκτὰν κόρας. The sacrifice of Iphigenia to the goddess at Aulis indicates that her cult, as a Chthonian and hostile power, was common on this coast, as it was at Brauron in Attica, Eur. Iph. T. 1463.

639. Πυλάτιδες. In connexion with λουτρὰ (634) we thus get the name *Thermopylae*. Famed as it was for the meetings of the Amphictyonic Council (Herod. vii. 200), it naturally gives a precedence of honour to that august assembly. For κλέονται, the conjecture of Musgrave, the MSS. have καλέονται, 'are convened,' pronounced by *synizesis*. Prof. Campbell reads καλεῦνται. The other, containing a hint of their celebrity, seems a better word. Cf. Oed. R. 1451, ἐνθα κλέζεται οὐμὸς Κιθαιρών. Eur. Or. 331, ἵνα μεσόμφολοι λέγονται μυχοί.

641. οὐκ ἀναρσίαν. 'Not unfriendly.' Schol. οὐκ ἐχθρὰν, οὐδὲ θρήνων βοήν.—ἐπάνεισιν, 'will return,' i. e. be restored after a long interval. See sup. 216. Prof. Campbell translates, 'will mount for you,' i. e. the notes will rise high and

clear.—ἀντίλυρον, 'responsive to,' 'the counterpart of the divine music.' Schol. ἀντίμιμον, ἀνταφδόν.

644. The MSS. add τε after Ἀλκμήνας, against the metre, and needlessly to the sense. 'Alcmena's son by Zeus' may be compared with Aesch. Suppl. 313, τίς οὖν ὁ Διὸς πόρτις εἵχεται βοός; where see the note.—σεύται, formed perhaps on the analogy of στεύται, Aesch. Pers. 49. Mr. Blaydes gives σοῦται with Elmsley, like σοῦσθε, σοῦσθω Aj. 1414.—πάσας ἀρετᾶς, general valour, i. e. deficient in nothing that should distinguish a brave man.

648. εἶχομεν. We may best, perhaps, connect this with ἀμμένουσαι, 'whom we have kept waiting for, far from his city, and on the high sea, for more than twelve months.' But most editors follow the Schol., ὃν ἐκτὸς εἶχομεν τῆς πόλεως. Hercules had really been absent fifteen months (sup. 45), and the period of danger was thirteen months (v. 164), or (inf. 824) the expiration of twelve. The chorus had looked for his victorious return beyond that period, and they now hope that the breaking out of a furious war with Eurytus has freed Deianira from her days of anxiety.



πάγκλαντος αἶεν ὦλλοντο  
νῦν δ' Ἄρης οἰστρηθεὶς  
ἐξέλυσ' ἐπίπονον ἀμέραν.  
ἀφίκοιτ' ἀφίκοιτο· μὴ ἀντ. β'. 655

σταίῃ πολύκωπον ὄχημα ναὸς αὐτῶ,  
πρὶν τάνδε πρὸς πόλιν ἀνύσειε, νασιῶτιν ἐστίαν  
ἀμείψας, ἔνθα κληῖται θυτήρ·  
ὅθεν μόλοι πανίμερος, 660

† τὰς πειθοῦς παγχρίστῃ  
συγκραθεὶς ἐπὶ προφάσει θηρός.

ΔΗ. γυναῖκες, ὡς δέδοικα μὴ περαιτέρω  
πεπραγμέν' ἢ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως ; 665

ΔΗ. οὐκ οἶδ'. ἀθυμῶ δ', εἰ φανήσομαι τάχα  
κακὸν μέγ' ἐκπράξας ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σῶν Ἡρακλεῖ δωρημάτων ;

ΔΗ. μάλιστά γ' ὥστε μήποτ' ἂν προθυμία

653. Ἄρης οἰστρηθεὶς. Schol. *μαεὶς* δ' *περὶ τὴν Οἰχαλίαν πόλεμος*. Cf. *Iph. Aul.* 77, *ὁ δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμῳ*. If the metre of the antistrophe, which cannot be trusted, would admit it, *ἔρω*s would give a good sense, 'his love incited to passion by the charm that has been sent.' The *α* in Ἄρης is made long after the epic use.—*ἐξέλυσε*, 'has removed,' *undone*, as it were, the anxiety she has felt. Wunder reads *ἐπιπόνων ἀμερῶν*. Prof. Campbell well compares *Aj.* 706, *ἔλυσε αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης*, and *ἐξέλυσας δασμὸν* in *Oed. R.* 35.

657. For *ἀνύτειν*, used absolutely for the performing of a journey, see *El.* 1452. *Aj.* 607. The optative is by attraction, or rather it forms a part of the actual wish, 'May he not stop till he gets home!'

660—2. Nothing certain can be made of this very obscure and corrupt passage. None of the alterations proposed seem to have much probability. The *ἐπὶ προφάσει*, 'on a pretext.' But *πάρφασις* (*Il.* xiv. 217) is a word very well adapted to *πειθῶ*, and to the persuasive influence of love-charms. Again, *συντακεῖς* is a likely correction for *συγκρα-*

*θεῖς*. Cf. v. 833. Possibly (we cannot say more) the poet wrote *ὅθεν μόλοι πανίμερος | ἐκ πειθοῦς παγχρίστῃ | συντακεῖς παρφάσει τὰς θεάς*, 'whence may he come full of all love, united in heart by Persuasion by the winning wiles of the goddess, and the charm of the anointed robe.' Cf. *Med.* 634, *ιμέρω χρίσας ἄφυκτον ἰόν*. The MS. reading is *πανάμερος*, which the Schol. seems to have referred both to *ἡμερος* 'gentle' (*εὐμενής*) and *ἡμέρα*. In *Aesch. Prom.* 1024, *ἄκλητος ἔρπων δαιταλεὺς πανῆμερος*, the word means 'all day long,' or 'on all days.' Here it is taken to mean 'traveling all day.'

663. In this scene Deianira, who has observed some unusual and alarming results from preparing the robe in the palace, describes her fears of what may happen now that it is too late to recall Lichas.—*περαιτέρω*, sc. *ἢ ἐχρῆν*, 'too far,' Schol. *πλεῖω τοῦ δέοντος*.

668. οὐ δὴ τι κ.τ.λ. 'Surely it is not about something in your present to Hercules (that you are out of spirits)?' The dative depends on the noun, as in v. 603, and *Aesch. Eum.* 402, *δῶρημα Θεσέως τόκοις*.

669. *μήποτ'* *ἂν*. More usually, *ὥστ' οὐκ ἂν παρανεύσαιμι*.



- ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν. 670
- ΧΟ. δίδαξον, εἰ διδακτὸν, ἐξ οὗτου φοβεῖ.
- ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω,  
 γυναικες, ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν.  
 ᾧ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως  
 ἔχριον, ἀργῆτ' οἶδς εὐέρου πόκῳ, 675  
 τοῦτ' ἠφάνισται διάβορον πρὸς οὐδενὸς  
 τῶν ἔνδον, ἀλλ' ἔδεστὸν ἐξ αὐτοῦ φθίνει,  
 καὶ ψῆ κατ' ἄκρας σπιλάδος. ὥς δ' εἰδῆς ἅπαν,  
 ἧ τοῦτ' ἐπράχθη, μείζον' ἐκτενῶ λόγον.  
 ἐγὼ γὰρ ὦν ὁ θῆρ με Κένταυρος, πονῶν 680  
 πλευρὰν πικρᾷ γλαγχῖνι, προὔδιδάξατο  
 παρήκα θεσμῶν οὐδὲν, ἀλλ' ἐσωζόμην,  
 χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν·  
 καί μοι τάδ' ἦν πρόρρητα καὶ τοιαῦτ' ἔδρων,  
 τὸ φάρμακον τοῦτ' ἄπυρον ἀκτῖνός τ' αἶε 685  
 θερμῆς ἄθικτον ἐν μυχοῖς σῶζειν ἐμέ,  
 ἕως ἂν ἀρτίχριστον ἀρμόσαιμί που.  
 κᾶδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,

672. ἂν φράσω the MSS., for which either ἦν φράσω, (ἔσται) θαῦμα, or οἶον ἂν φράσαι (εἶη) θαῦμα seems the most probable correction; and it is hard to choose. Perhaps indeed ὑμῖν has crept in from a gloss in place of εἶη, 'to describe which would be a wonder you little think to hear.'

674. ἐνδυτήρα πέπλον, 'the state-robe.' So Hermann, who compares φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι in Eum. 1028.—ἀργῆτ', with the rare elision of the ι, can hardly be justified by tragic use; for in Oed. Col. 1435 it is easy to read τὰδ' εἰ θανόντι μοι τελεῖτ', and παῖδ' ἐμῷ in Pers. 850 occurs in a passage of doubtful genuineness. And the Alcestis, in which Γοργόν' ὥς καρατόμῳ occurs, v. 1137, has much of the Satyric character in its composition; here too καρατομῶν may easily be read. Wunder reads ἀργῆς—πόκος, Hermann ἀργῆτ'—πόκον, assuming a possible ellipse of λέγων.—εὐέρου for εὐείρω is Lobeck's and Dindorf's correction from Ar. Av. 121, εἰ τινα πόλιν φράσειας ἡμῖν εὐέρον. Photius: εὐείρον' εὐέριον.

678. ψῆ. 'It crumbles (falls crumbling) from the top of the stone slab.' Schol. ὥς ἐπὶ λίθου θεμένη αὐτὴ, τοῦτο φησί. κατατίκεται οὖν καὶ ρεῖ καὶ διαλύεται, ἀπὸ τοῦ λίθου διαρρέον. Any flat table-rock is called σπιλάς. See Ant. 966. The intransitive use of ψάω, itself a rare verb, is without examples; cf. 698.—κατὰ, 'down from,' is wrongly rendered by some 'on to the stone pavement.'

681. πικρᾷ γλαγχῖνι, 'the piercing barb.' The middle verb προὔδιδάξατο, Mr. Blaydes says, "exerts its proper force, 'instructed me for the furtherance of his own designs.'" Yet in Ar. Nub. 783 and Pind. Ol. viii. 59, the middle seems used for the active.

682. οὐδὲν θεσμῶν, 'nothing in the rules laid down by the Centaur.'—γραφὴν, an allusion to writing on bronze plates, of which some few early examples have come down to us.

687. ἕως νῦν. See sup. 164. Elmsley read ἕως νῦν, but no change is necessary.



ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῇ  
 μαλλῶ, σπάσασα κτησίον βοτοῦ λάχνην, 690  
 καῖθηκα συμπτύξας ἀλαμπές ἡλίου  
 κοίλῳ ζυγάστρῳ δῶρον, ὥσπερ εἶδετε.  
 εἴσω δ' ἀποστείχουσα δέρκομαι φάτιν  
 ἀφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.  
 τὸ γὰρ κάταγμα τυγχάνω ρύψασά πως 695  
 τῆς οἸδῆς, ᾧ προὔχριον, ἐς μέσσην φλόγα,  
 ἀκτῖν' ἐς ἡλιῶτιν' ὥς δ' ἐθάλπετο,  
 ρεῖ πᾶν ἄδηλον καὶ κατέψηγκται χθονὶ,  
 μορφῇ μάλιστ' εἰκαστὸν ὥστε πρίονος  
 ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου. 700  
 τοιόνδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν  
 προὔκειτ', ἀναζέουσιν θρομβώδεις ἀφροὶ,  
 γλαυκῆς ὀπώρας ὥστε πρίονος ποτοῦ  
 χυθέντος ἐς γῆν Βακχίας ἀπ' ἀμπέλου.  
 ὥστ' οὐκ ἔχω τάλαινα ποτὶ γνώμης πέσω 705  
 ὁρῶ δέ μ' ἔργον δεινὸν ἐξειργασμένην.  
 πόθεν γὰρ ἂν ποτ' ἀντὶ τοῦ θνήσκων ὁ θῆρ  
 ἐμοὶ παρέσχ' εὖνοϊαν, ἧς ἔθνησχ' ὕπερ ;  
 οὐκ ἔστιν· ἀλλὰ τὸν βαλόντ' ἀποφθίσαι  
 χρῆζων ἔθελγέ μ'. ὦν ἐγὼ μεθύστερον, 710  
 ὅτ' οὐκ ἔτ' ἀρκεῖ, τὴν μάθησιν ἄρνημαι.  
 μόνῃ γὰρ αὐτὸν, εἴ τι μὴ ψευσθήσομαι

689. ἐν δόμοις is certainly superfluous; but ἐν μυχοῖς, adopted by Mr. Blaydes, is very unlikely after ἐν μυχοῖς σώζειν only just preceding. For σώζειν and χρίειν, even with ἀρτίχριστον added to the former, can hardly be connected as action with precept.

690. κτησίον. It is probable that this epithet was reserved for victims kept in the house to be offered on the altar of Ζεὺς Κτήσιος, Aesch. Ag. 1038.

692. ζυγάστρον, 'a casket.' Hesych. ζύγαστρον κιβώτιον. A rare word; Mr. Blaydes cites only Xen. Cyr. vii. p. 109. Prof. Campbell takes it for 'a box with strong fastenings.'

693. φάτιν ἀφραστον seems a short way of saying χρήμα ἀφραστον λέγειν,

and there is antithesis between 'not to be described in speech' and 'not to be guessed at so as to understand it.'

695. κάταγμα. 'The tuft.' From κατάγειν, *lanam deducere*, applied to drawing down the thread from the wool on the distaff.

699. εἰκαστὸν, poetically used for ὁμοιον.

701. ὅθεν, by attraction to the antecedent, for ὅπου.

703. The syntax is, ὥστε (γίνονται ἀφροὶ) ποτοῦ ὀπώρας χυθέντος εἰς γῆν. Prof. Campbell prefers to take ὀπώρας as a genitive of time, 'in blooming vintage-time.' But Schol. γλαυκὴν ὀπώραν τὸν νέον οἶνον εἶπεν διὰ τὴν λαμπρότητα.



γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.

τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν

Χείρωνα πημήναντα, χῶνπερ ἂν θίγη,

715

φθείρει τὰ πάντα κνώδαλ'. ἐκ δὲ τοῦδ' ὅδε

σφαγῶν διελθὼν ἰὸς αἵματος μέλας

πῶς οὐκ ὀλεῖ καὶ τόνδε ; δόξῃ γοῦν ἐμῇ.

καίτοι δέδοκται, κεῖνος εἰ σφαλῇσεται,

ταύτῃ σὺν ὀρμῇ καμὲ συνθανεῖν ἅμα.

720

ζῆν γὰρ κακῶς κλύουσαν οὐκ ἀνασχετὸν,

ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.

ΧΟ. тарβεῖν μὲν ἔργα δεῖν' ἀναγκαίως ἔχει,

τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.

ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν

725

οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.

ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλείσι μὴ 'ξ ἐκουσίας

715. Χείρωνα. He is called θεῶν τις in Prom. V. 1027. The story of his wounded foot is given in Ovid, Fast. v. 380.—*χῶσπερ ἂν θίγῃ* MSS., 'and even as it touches,' Prof. Campbell. This meaning is certainly doubtful; yet *καὶ ὅσπερ ἂν θίγῃ*, though cases may be cited of *ὅσπερ* used as *ὅστις*, has the difficulty of the masculine followed by *τὰ πάντα κνώδαλα*. Wunder reads *χῶσαπερ*, Mr. Blaydes *χῶνπερ*, 'all (creatures) that it may have touched.' It is a difficult passage to form any decided opinion upon. Mr. Pretor takes *ἔωσπερ* here to mean 'dummodo,' comparing Aj. 1117. Phil. 1330. Oed. Col. 1361.

717. *ἰὸς αἵματος*, 'the poisoned blood,' seems at least as good as *αἵματοῦς*, adopted by Mr. Blaydes from Wunder's conjecture. Prof. Campbell says, "Observe the repetition of the pronouns, *τοῦδε*, *ὅδε*, *τόνδε*, each with a different reference. It has the effect of bringing Nessus, the poison, and Hercules vividly before the mind." We might however read *ἐκ δὲ τοῦδε δὴ κ.τ.λ.* The *τοῦδε* is to be construed with *σφαγῶν*, and means Nessus as contrasted with Chiron, 'the poison coming out from *this* Centaur's throat-wound is as sure to destroy Hercules as it destroyed Chiron.'

720. *ὀρμῇ*, 'impulse,' 'cause for action.' Wunder's feeble conjecture, *ταύτῃ σὺν ἀκμῇ*, 'at this very moment,'

has little to commend it.—*ταύτῃ* is plausible, but as a change hardly necessary.

723. *ἔργα δεινὰ* are, perhaps, 'serious undertakings,' i. e. acts done with a grave issue depending on them. And *κρίνειν τὴν ἐλπίδα* is best rendered 'to interpret (unfavourably) one's fears before the event.' Prof. Campbell translates, 'to condemn your hope.' The Schol. explains *κρίνειν* by *αἰρεῖσθαι*, 'to adopt the notion of harm.' For *ἐλπίς* in the bad sense cf. Orest. 859, *οἴμοι, προσῆλθεν ἐλπίς, ἣν φοβουμένη πάλοι τὸ μέλλον ἐξετηκόμην γόοις*. But Deianira purposely takes *ἐλπίς* in the sense that admits of a possibly favourable issue: 'There is no hope, that justifies any confidence, in plans which (like mine) have been unwisely undertaken.' She is quite full of the desponding view, being thoroughly frightened by the portent she has seen.—Like *χορηγεῖν, προξενεῖν* governs an accusative of the object from the idea of a patron or introducer of a stranger. See Oed. R. 1483. Eur. Ion 335, *ἡμεῖς τίλλα προξενήσομεν*.

727. *μὴ ἐξ ἐκουσίας*, like *ὥς ἐκ ταχείας*, sup. 395, 'in mistakes that are not intentional the resentment (at the harm done) is mild; and that is the sort of anger you ought to meet with.' Mr. Blaydes seems right in reading *σέ* for *σε*. But *πέπειρος ἥς* is a change wholly arbitrary.



ὀργή πέπειρα, τῆς σὲ τυγχάνειν πρόπει.

ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ  
κοινωνός, ἀλλ' ὃ μὴδὲν ἔστ' οἴκοις βαρύν. 730

ΧΟ. σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον,  
εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ  
πάρεστι, μαστὴρ πατρὸς ὃς πρὶν ὥχετο.

ΥΛ. ὦ μήτερ, ὡς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,  
ἧ μηκέτ' εἶναι ζῶσαν, ἧ σεσωσμένην 735  
ἄλλου κεκλήσθαι μητέρ', ἧ λῶους φρένας  
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαί ποθεν.

ΔΗ. τί δ' ἔστιν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον ;

ΥΛ. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω  
πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρα. 740

ΔΗ. οἴμοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον ;

ΥΛ. ὃν οὐχ οἶόν τε μὴ τελεσθῆναι. τὸ γὰρ  
φανθὲν τίς ἂν δύναιτ' ἂν ἀγέννητον ποιεῖν ;

ΔΗ. πῶς εἶπας, ὦ παῖ ; τοῦ παρ' ἀνθρώπων μαθὼν  
ἄζηλον οὕτως ἔργον εἰργάσθαι μέ φῆς ; 745

ΥΛ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν  
πατρὸς δεδορκῶς κοῦ κατὰ γλώσσαν κλύων.

Here we have the germs of the doctrine in Aristotle's fifth book of the *Ethics*, that injustice, to be real, must be intentional. See also *Thuc.* iii. 40, *ἐγγύμων δ' ἐστὶ τὸ ἀκούσιον*.

729. *τοιαῦτα δ'*. 'Aye, *that* is what may be said, not by one who has taken a part in the mischief done, but by one who has nothing serious the matter at home.' The MSS. give *οἴκοις*, which Wunder and others after Wakefield alter to the adverb. Neue defends the dative by *ἡνίκ' ἦν μέσφ' πόρφ*, v. 564. Mr. Blaydes reads *τοιαῦτα τὰν*, but a similar use of *δὲ* is cited from *Oed. R.* 379.

731. *τὸν πλείω*. See *Phil.* 576. *Oed.* Col. 36.

734. *ἐκ τριῶν ἐν*. Here we have an instance of the sophistical divisions that were coming into vogue.—*σε*, 'with respect to you,' is made the object of *εἰλόμην* instead of the subject to *εἶναι*.

737. *ἀμείψασθαι*. 'That you had got instead of those you now have.' Mr.

Blaydes translates, 'that you would get in exchange.'

738. *τί δ' ἐστὶν κ.τ.λ.* 'Why, what is there, my son, on *my* part (proceeding from me) that is disliked by you?' Nothing can be uglier than Mr. Blaydes' *πρὸς γ' ἐμοῦ ἔξεργασμένον*.

741. *ἐκφέρειν λόγον* is not merely 'to utter,' but 'to divulge' some words that should be kept secret. So *Hippol.* 295, *εἰ δ' ἐκφορὸς σοι συμφορὰ πρὸς ἄρσενας, λέγ'*, ὡς *ιατροῖς πρᾶγμα μνηστῇ τόδε*. The notion here seems to be, 'What fatal secret have you proclaimed?' viz. one that should not have been told by a son to a mother.

743. *τὸ φανθέν*. 'What has been realized who can make non-existent?' Schol. *πῶς ἂν τις μὴ γενέσθαι ποιήσειεν*; He therefore read *ἀγέννητον* from *γίνεσθαι*, not *δύναιτ' ἀγέννητον*, from *γενᾶν*. Prof. Campbell cites the verse of Agathon in *Ar. Eth.* vi. 2, *ἀγέννητα ποιεῖν ἄσσ' ἂν ἦ πεπραγμένα*.

747. *κατὰ γλώσσαν*. 'In the way of



- ΔΗ. ποῦ δ' ἐμπελάζεις τάνδρῃ καὶ παρίστασαι ;  
 ΓΑ. εἰ χρή μαθεῖν σε, πάντα δὴ φωνεῖν χρεών.  
 ὅθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν, 750  
 νίκης ἄγων τροπαῖα κάκροθῖνα,  
 ἀκτὴ τις ἀμφίκλυστος Εὐβοίας ἄκρον  
 Κήναιόν ἐστιν, ἔνθα πατρώφ Διὶ  
 βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα·  
 οὐ νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθω. 755  
 μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς  
 κῆρυξ ἀπ' οἴκων ἵκετ' οἰκειῶς Λίχας,  
 τὸ σὸν φέρων δώρημα, θανάσιμον πέπλον·  
 ὃν κείνος ἐνδὺς, ὡς σὺ προὔξεφίεσο,  
 ταυροκτονεῖ μὲν δώδεκ' ἐντελεῖς ἔχων 760  
 λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ  
 ἑκατὸν προσήγε συμμιγῇ βοσκήματα.  
 καὶ πρῶτα μὲν δείλαιος, ἵλεω φρενί,  
 κόσμῳ τε χαίρων καὶ στολῇ, κατηύχετο·  
 ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο 765

talk,' or gossip. So Aesch. Cho. 258, γλώσσης χάριν δὲ πάντ' ἀπαγγέλλῃ τάδε πρὸς τοὺς κρατοῦντας.

748. ἐμπελάζεις. 'Where did you get near enough to my lord to stand by his side?' Schol. παρίστασαι, ἀντὶ τοῦ πλησίον γέγονας. Professor Campbell, in a good note, calls attention to the anxiety of Deianira to hear even the worst.—Mr. Blaydes, with good reason, thinks τάνδρῃ or τῶνδρῃ would be more correct than τάνδρῃ.

750—2. ὅθ' εἶρπε—ἀκτὴ τις ἐστί. 'When he set out on his return—I saw him first at' &c. This idiom, by which the position of the place is specified after the time of an event occurring there, is found Eur. Iph. T. 262. Bacch. 1043—51. Hippol. 1198—9. It may be here remarked, that nearly all messengers' speeches in tragedy begin with the word ἐπεὶ, for which ὅτε is here used. This may be the point of the Scholiast's remark, καινοπρεπὴς ἢ φράσις.—ἀκτὴ, 'a strip of land in Euboea, washed on both sides by the sea, (known as) the Cenean promontory.' The same statement, with ὀρίζεται for ὀρίζει, was made by Lichas sup. 237. Aeschylus, frag. Glauc. Pont. 24,

mentions Κηναίου Διὸς ἀκτὴ in Euboea.

755. πόθω, a causal dative, 'through my longing desire to see him.'

757. οἰκειῶς, 'private,' i. e. not on any public business.

759. ὡς σὺ κ.τ.λ. See v. 609. As usual with ἐκέλευε, the verb is here used in the imperfect, elsewhere ἐφέϊτο, the medial aorist, as Prom. 4. Cf. Alcest. 764, 'Ἀδμητος γὰρ ὧδ' ἐφέϊτο.

760. ταυροκτονεῖ μὲν. 'He commences by offering twelve entire cattle which he had there, as the first-fruits of the spoil taken; though in all he brought to the spot a hecatomb of mixed victims.'—ὁμοῦ, with συμμιγῇ, is superfluous; but the poet means he brought sheep and goats together with bulls, the whole amounting to one hundred. Cf. Aj. 53, ξύμμικτα λείας ἑδαστα βουκόλων φρουρήματα. Here the 'maxima taurus victima' falls first.

764. κατεύχετο, 'began his prayer.' It is strange that the Scholiast should suppose an ellipse of σοί.

765. σεμνῶν ὀργίων, viz. ἀπὸ, 'when the blood-fed flame began to blaze up from the consecrated offering and from the resinous wood.' The slices of meat,



φλόξ αίματηρὰ καπὸ πιείρας δρυὸς,  
 ἰδρὼς ἀνῆι χρωτὶ καὶ προσπτύσσεται  
 πλευραῖσιν ἀρτίκολλος ὥστε τέκτονος,  
 χιτῶν ἅπαν κατ' ἄρθρον ἦλθε δ' ὀστέων  
 ἀδαγμὸς ἀντίσπαστος· εἶτα φοινίας 770  
 ἐχθρᾶς ἐχίδνης ἰὸς ὡς ἐδαίνυτο,  
 ἐνταῦθα δὴ βόησε τὸν δυσδαίμονα  
 Λίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ,  
 ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον·  
 ὃ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνης 775  
 δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.

μηρία, were burnt on σχίζαι, pieces of split wood, generally, perhaps, pine, to secure the favourable omen of a bright flame. The Schol. takes δρυὸς here as a general term for wood. Perhaps the unctuous olive may be meant; cf. v. 1197.—*πίερα* (Mr. Blaydes observes) is the feminine of *πίων*, as *πέπειρα* of *πέπων*, inf. 728. It is common in Homer, but does not elsewhere occur in tragedy.

767. *χρωτί*. 'The sweat rose on the surface of his body, and his inner garment (i. e. now that it was covered by the *πέπλος*) sticks to his sides as if from the hand of a sculptor,' viz. as closely as in a marble or wooden image. From v. 612, it is possible to understand *χιτῶν* as another name for the *peplus* sent by Deianira.—The MSS. give *προσπτύσσεται*, and it is by no means clear that Musgrave's alteration ought to be adopted.

768. *ὥστε τέκτονος*. This is a peculiar genitive, which seems not to be generally understood. Prof. Campbell supplies *κολλήσαντος*, and Wunder makes it depend on *ἀρτίκολλος*. See however on Aesch. *Eum.* 598, *τῶσις ἐκηβόλοισιν*, *ὥστ' Ἀμαζόνος*, and Agam. 1353, *ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, περιστιχίζω*. Ibid. 1388, *ὅς οὐ προτιμῶν ὥσπερ βοτοῦ μόρον*. These passages, which involve the same idiom in a simpler form, show that Mr. Blaydes is not justified in reading *ὡς ἐκ τέκτονος*.

769. *ἄρθρον* seems incorrectly used for *σῶμα*. At least *κατὰ πάντα ἄρθρα*, 'on all his limbs,' should have been used. Prof. Campbell renders it 'so as to show every joint,' but I do not see how the words can mean this.

770. *ἀδαγμὸς* has been restored from Hesychius and Moeris for *ὀδαγμὸς*. Yet Hesychius has *ὀδαγμα· βρώμα*, though he wrongly refers it to *ὀδός*. See Curtius, *Etym.* 716, who regards the *ἀ* or *ὀ* as prothetic, the root being *δακ*.—*ἀντίσπαστος*, 'convulsive,' gives the notion of violent rending resulting from pulling in opposite directions.

771. *ἐχθρᾶς ἐχίδνης ἰὸς*. Hyllus did not actually know that the robe had been poisoned. He uses a term to express its baneful effects which is correct, as a matter of fact, but derived only from his own idea of what it might be, 'the poisonous stuff on the robe.' If we do not accept this view, we must either suppose the poet had forgotten himself, or we must put a full stop at *ἐδαίνυτο*, which seems to me to spoil the passage; 'and then, like the poison of a deadly hateful hydra, it began to prey upon him,' 'to eat his vitals,' Schol. *ὡς κατήσθιεν αὐτὸν ὁ ἰός*. Cf. v. 1088.

773. *τοῦ σοῦ κακοῦ*, 'of the mischief done by you.' This is said with special emphasis and bitterness.—With *ποίαις* κ.τ.λ. supply *ἐρωτῶν*.

774. *ποίαις μηχαναῖς* may mean either 'how he came to bring such a robe as that,' or (with Mr. Blaydes) 'with what evil design he had brought it.' Wunder, 'what he had done to the garment,' to make it deadly.

775. *τὸ σὸν μόνης*. 'Yours and no other's,' Prof. Campbell; who renders the following clause 'even as it was sent,' rather than 'as command had been given him.' In the scholium we should probably read *ὡς ἐπέσταλτο ὑπὸ σοῦ* (for *ὡς ἀπέσταλται*).



κακῆϊνος ὡς ἤκουσε καὶ διώδυνος  
 σπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο,  
 μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,  
 ῥιπτεῖ πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν· 780  
 κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου  
 κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ.  
 ἅπας δ' ἀνηνθήμησεν οἰμωγῇ λεῶς,  
 τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου·  
 κούδεις ἐτόλμα τάνδρὸς ἀντίον μολεῖν. 785  
 ἐσπάτο γὰρ πέδονδε καὶ μετάρσιος,  
 βοῶν, ὑζών· ἀμφὶ δ' ἐκτύπουν πέτραι  
 Λοκρῶν ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.  
 ἐπεὶ δ' ἀπείπε, πολλὰ μὲν τάλας χθονὶ  
 ῥίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν, 790  
 τὸ δυσπάρεινον λέκτρον ἐνδατούμενος

777. ὡς ἤκουσε. The idea in his mind was, 'then take *that* for bringing it.' It was not a mere act of rage, or frantic agony, but of revenge.

778. ἀνθήψατο, 'had got hold of him.' Ar. Ran. 474, πνευμόνων τ' ἀνθάψεται Ταρτησὶά μύραινα.

779. λυγίζεται. 'Where the pliant joint turns in the socket.' From *λύγος*, an osier. The term was perhaps used by wrestlers and pancratiasts. Cf. Theocr. i. 97, τὸ θὴν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγιεῖν· ἄρ' οὐκ αὐτὸς ἔρωτος ὑπ' ἀργαλέω ἐλυγίχθης; Ar. Vesp. 1487, πλευνῶν λυγίσαντος ὑπὸ βώμης.

780. ῥιπτεῖ the MSS., which Dindorf, Wunder, and Campbell retain. The metre requires this form in the Homeric verse ἀνερίπτουν ἔλα πῆδῶ.—ἐκ πόντου is to be construed, of course, with ἀμφίκλυστον. See v. 752. Whether πρὸς means 'towards' or 'against' may be doubted; but the difference is not great.

781. ἐκραίνει. 'He dashes out,' 'causes to come spattering out of the skull,' like rain-drops. Schol. διὰ τῆς κόμης τὸν ἐγκέφαλον ἐκραίνει, κατὰ μέσον (μέρος MS.) τῆς κεφαλῆς διασχισθείσης. This explanation is perfectly right. Compare Eur. Phoen. 1158. Tro. 1177. Sophocles, as is his wont, uses a word containing more meaning than the simple and natural

one, μέσου κρατὸς διαρραγέντος, because the fragments of bone were scattered about from the fracture. Mr. Blaydes seeks to make "the construction easy and the sense intelligible" by reading μεστὸν for λευκὸν and διαρραγέντος for διασπαρέντος, and he calls the passage "most undoubtedly corrupt." Prof. Campbell understands (as I myself formerly did) μέσου κρατὸς for τοῦ ἐν μέσῳ κρατὶ, the pulp or contents of the brain-pan. The subject to ἐκραίνει without doubt is Hercules.

783. ἀνευφήμησεν. See on El. 748. Eur. Orest. 1335, ἐπ' ἀξίοισι τῶν ἀνευφημει δόμος, i. e. ἐπὶ θανάτῳ Ὀρέστου.

786. ἐσπάτο. 'He was dragged (by the violence of the pain; cf. 770) to the ground and (lifted) above it,' viz. he leaped up or flung himself down in his agony. Here also we have the actions of pancratiasts described, who hoist (ἄρδην) or tug down (καθαιροῦσι) their antagonists.

791. ἐνδατούμενος. 'Reviling that ill-assorted marriage with such a luckless woman as you.' Properly, 'cutting up,' dividing into portions. The word is first used in Aesch. Theb. 574, where it is used in its primary sense of separating the name Polynices into the two component parts πολὺν and νεῖκος for the purpose of a taunt. From its signi-



σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον  
 οἶον κατακτῆσαιτο λυμαντὴν βίου,  
 τότε ἐκ προσέδρου λιγνύος διάστροφον  
 ὀφθαλμὸν ἄρας εἶδέ μ' ἐν πολλῷ στρατῷ 795  
 δακρυρροοῦντα, καί με προσβλέψας καλεῖ,  
 ὦ παῖ, πρόσελθε, μὴ φύγῃς τοῦμὸν κακὸν,  
 μῆδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοί·  
 ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν με θές  
 ἐνταῦθ' ὅπου με μὴ τις ὄψεται βροτῶν 800  
 εἰ δ' οἶκτον ἴσχεις, ἀλλὰ μ' ἔκ γε τῆσδε γῆς  
 πόρθμευσον ὡς τάχιστα, μῆδ' αὐτοῦ θάνω.  
 τοσαῦτ' ἐπισκήψαντος, ἐν μέσῳ σκάφει  
 θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μόλις  
 βρυχώμενον σπασμοῖσι. καὶ νιν αὐτίκα 805  
 ἡ ζῶντ' ἐσόψεσθ', ἡ τεθνηκότ' ἀρτίως.  
 τοιαῦτα, μῆτερ, πατρὶ βουλεύσασ' ἐμῷ  
 καὶ δρῶσ' ἐλήφθης, ὧν σε ποίνιμος Δίκη  
 τίσαιτ' Ἑρινύς τ'. εἰ θέμις δ', ἐπεύχομαι·  
 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προὔβαλες, 810  
 πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ  
 κτείνας', ὁποῖον ἄλλον οὐκ ὄψει ποτέ.  
 XO. τί σίγ' ἀφέρπεις ; οὐ κάτοισθ' ὀθούνεκα  
 ξυνηγορεῖς σιγῶσα τῷ κατηγόρῳ ;

ficance as well as metrical convenience it was used in several other tragic passages. See Oed. R. 205.

794. ἐκ προσέδρου λ. 'After the smoke that had settled over him had passed away.' The mention of this, says Prof. Campbell, "adds to the grim vividness of the picture." But we might construe *διάστροφον ἐκ λιγνύος*, 'distorted by the effect of the smoke.'

799. με θές. Prof. Campbell and others retain the MS. reading *μέθες*, 'put me out of the way.'

800. μὴ τις ὄψεται. See v. 576. 903.

801. εἰ δὲ κ.τ.λ. 'Or, if not that, at least, if you have any pity, take me out of this (strange) land immediately; don't let me die here!' The deliberative conjunctive with the negative stands,

in the first person, for *μὴ ἐάσῃς με θανεῖν*. Cf. Eur. Troad. 173, *μὴ—ἐπ' ἄλγεσιν ἀλγυνθῶ*.

810. προὔβαλες. 'Since you yourself have made it right for me to do so,' lit. 'thrown this very justice as a shield (*πρόβλημα*) before my action.' The word is variously explained, and as usual, there was a variant *προὔλαβες*. The Schol. renders the former by *προτέρα ἀπέρριψας*, the latter by *φθάσας* (i. *ἐφθασας*) *τὴν δίκην καὶ οὐκ ἐξεδέξατο*.

814. The chorus think that by silently withdrawing herself Deianira avows the crime with which she has been unjustly charged by Hyllus. In fact, she goes to commit suicide at once, not because she had intended wrong, as he supposed, but because she finds she had made a fatal mistake.



- ΤΑ. εἴτ' ἀφέρπειν. οὔρος ὀφθαλμῶν ἐμῶν 815  
 αὐτῇ γένοιτ' ἄπωθεν ἐρπούση καλῶς.  
 ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν  
 μητρῶον, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ ;  
 ἀλλ' ἐρπέτω χαίρουσα· τὴν δὲ τέρψιν ἦν  
 τῶμῳ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι. 820
- ΧΟ. ἴδ' οἶον, ὦ παῖδες, προσέμιξεν ἄφαρ 825  
 στρ. ἀ.  
 τοῦπος τὸ θεοπρόπον ἡμῖν  
 τᾶς παλαιφάτου προνοίας,  
 ὃ τ' ἔλακεν, ὁπότε τελεόμηνος ἐκφέροι  
 δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων  
 τῷ Διὸς αὐτόπαιδι·  
 καὶ τὰδ' ὀρθῶς ἐμπεδα κατουρίζει.  
 πῶς γὰρ ἂν ὁ μὴ λεύσσω  
 ποτ' ἔτ' ἐπίπονον \* ἂν ἔχοι θανὼν λατρείαν ; 830

816. αὐτῇ. This has no emphasis, though standing at the beginning of the verse; and it shows, among other indications, that an iambic ῥῆσις was pronounced according to the connected sense rather than according to the divisions of the verses. The syntax is, γένοιτο αὐτῇ οὔρος ἐρπούση ἄπωθεν ὀφθαλμῶν.—καλῶς, 'even as she ought to go;' as if he had said, καλῶς γὰρ ἐρπεῖ ἀφ' ἡμῶν. *Quod faustum sit nobis*, Linwood. Some, with the Schol., read καλὸς, against all the MSS.

817. ὄγκον, 'the empty boast, for 'tis nothing else' (ἄλλως).—μητρῶον, of course, means ὄνομα μητρὸς, with which ἥτις—δρᾷ, *quae nihil ut mater faciat*, agrees.

819. ἀλλὰ κ.τ.λ. 'No! let her go, and good-bye to her!'

821. The leader of the chorus, addressing the rest, calls attention to the fulfilment of an oracle which said that *Hercules should rest after the twelfth ploughing-time*. No doubt, the twelve lunar months are meant, and the sun-god was supposed to rest at the end of the year. But ἄροτος is sufficiently ambiguous; before, v. 164, 'a year and three months' was specified, while here the epithet τελεόμηνος means the same, that the whole of the twelve months or seasons were to elapse. The Schol. rightly took the expression to mean 'a

year of twelve full months.' But he adds, καὶ (l. ἦ) ἄροτος ὁ ἐνιαυτός, ἀπὸ τοῦ ἀπαξ κατ' ἐνιαυτὸν ἀροῦν. The commentators appear to take δωδ. ἄροτος for 'the twelfth year.'

*Ibid.* ἴδ' οἶον. 'See how the fulfilment of the divine warning given by foreknowledge long ago has suddenly come upon us!' For πρόνοια applied to any divine declaration see Aesch. Ag. 684. Eur. Phoen. 637. So too ἔλακεν is an oracular word; 'which declared that, when the twelfth season of full months should be coming to an end, it would bring about a respite from his toils for the own son of Zeus.' For ὅτε (the epic ὅς τε) some read ἄτε, viz. πρόνοια, which better suits the metre of 834. Prof. Campbell takes τελεῖν intransitively, 'would terminate.' By ἀναδοχῇ, 'the taking up in turn by another,' the cessation of a former task is implied; cf. 30.

828. κατουρίζει. The Schol. takes this as a neuter verb, ἀσφαλῶς νῦν ἡμῖν ἀποβαίνει, and προσπνέι. Rather, perhaps, 'it' (the oracle) or 'he' (the god) 'is bringing on these events surely in their course.' See Prom. V. 965, ἐς τὰςδε σπαντὸν πημονὰς κατούρισας (ἀκαθάρμισας). So too Linwood, *ad eventum perducit deus*.

830. ἔτι ποτ'. The MSS. give ἔτι



εἰ γάρ σφε Κενταύρου φονία νεφέλα      ἀντ. ἀ.  
 χρίει δολοποιὸς ἀνάγκα  
 πλευρὰ προστακέντος ἰοῦ,  
 ὃν τέκετο θάνατος, ἔτρεφε δ' αἰόλος δράκων,  
 πῶς ὁδ' ἂν ἀέλιον ἕτερον ἢ τανῦν ἴδοι,      835  
 δεινοτάτῳ μὲν ὕδρας  
 προστετακὼς φάσματι, μελαγχαίτα τ'  
 ἄμμιγά νιν αἰκίζει  
 [Νέσσου θ' ὕπο] φοίνια δολόμυθα κέντρ' ἐπιζέ-  
 σαντα ;      840  
 ὦν ἄδ' ἅ τλάμων ἄοκνον      στρ. β'.

ποτέ, ἔτ' κ.τ.λ. Mr. Blaydes says, "Certainly ποτέ seems unsuitable here," and he reads φῶς ἔτ' ἐπίπονον, Wunder φῶς ἔτι ποτ' ἔτι πόνων. There is a slight hyperthesis, on account of the metre, for πῶς γὰρ ἂν ποτε ὁ μὴ λεύσσω ἔτι ἔχοι κ.τ.λ. Cf. v. 158.—θανὼν, postquam mortuus est.

832. δολοποιὸς ἀνάγκα is not 'a treacherous fate,' or 'fate working by guile,' but a domestic trouble ('fix,' as we say) that caused her to use craft. Compare μῆνις τεκνόποιος, Aesch. Ag. 155. Schol. ἡ ἀνάγκη τῆς Διὸς ἀνείρας, ἡ μετὰ δόλου τεχνησαμένη. This is now said 'to anoint him with a fire-cloud made from the Centaur's gore.' It is only by accepting the 'Solar Myth' (on which see Introduction) that we can hope to understand this. If the scorching garment is a bright red cloud, and if the Centaurs themselves represent the monstrous forms assumed by cumuli-clouds, then the 'fatal fire-mist' is but an example (and it is an interesting one) of the unconscious fitness of expressions to a myth which the poet himself had no conception of, but which he borrowed from earlier accounts.

833. πλευρὰ κ.τ.λ. 'By a poison adhering to his side, which was born of Death and nursed by the speckled snake (the Hydra).' Lobbeck's correction, ἔτρεφε for ἔτεκε, has been adopted by Mr. Blaydes, as well as by Dindorf and Wunder.

837. προστετακὼς. Lit. 'stuck to,' like melted wax. Schol. προσκεκολλημένος τῷ ἰῷ τῆς ὕδρας. The sense is, 'if he has been brought into contact with the poison of that horrible monster

the hydra (φάσματι ὕδρας), while at the same time the stinging and deadly venom of the dark-haired Centaur (Nessus' blood) combines to torture him by boiling up on his body.'—ἄμμιγα, viz. the one mixed with the other in the death-wound, v. 573. There appears to me no difficulty in φάσμα, monstrum. Cf. 508, φάσμα ταύρου. Mr. Blaydes reads χρίσματος, and Prof. Campbell thinks the manifestation of the hydra's power was in the mind of the poet.—αἰκίζει depends on εἰ, v. 831.

840. The words Νέσσου θ' ὕπο indicate some corruption. By omitting them, and adding ἂν in v. 830, both sense and metre are fairly well restored. Dind. reads θηρὸς ὀλέντα κέντρα, but δολόμυθα clearly refers to the deceitful promise of the dying Centaur, v. 575. To say "the epithet does not suit κέντρα" (Mr. Blaydes) is not to see the versatility of tragedy in the cases of epithets; cf. v. 818.

841—4. For οὔτι we might fairly (except for the metrical difficulty of the antistrophe, v. 854) read αὐτῇ—προσέλαβε, and translate thus: 'Of these plans (for securing his affection) the unhappy woman, seeing a great and speedy wrong from a new marriage that was rushing on the house, undertook part herself, while part, coming from the suggestion of another (Nessus) for a reunion that has proved fatal, she now doubtless bewails.' Schol. ὦν τὴν βλάβην ὄρωσα ἡ Διὸς ἀνείρα τοῖς οἴκοις συμβᾶσαν, αὐτὴν μὲν (αὐτὴ μὲν;) ἐξαρχῆς οὐ συνείδεν, ἐκ κατασκευῆς δὲ τῆς Νέσσου καὶ τῆς τοῦτου φωνῆς γενομένην, ὥς δὴθεν ἐπὶ τὸ διαλλάττειν αὐτῇ τὸν Ἡράκλεια,



μεγάληαν προσορῶσα δόμοισι βλάβαν νέων  
 αἰσσόντων γάμων τὰ μὲν οὔτι  
 προσέβαλε, τὰ δ' ἀπ' ἀλλόθρου  
 γνώμας μολόντ' ὀλεθρίαῖσι συναλλαγαῖς 845  
 ἧ που ὀλοᾷ στένει,  
 ἧ που ἀδινῶν χλωρὰν  
 τέγγει δακρύων ἄχραν.  
 ἃ δ' ἐρχομένα μοῖρα προφαίνει δολίαν καὶ μεγάλην  
 ἄταν. 850  
 ἐρρωγεν παγὰ δακρύων, ἀντ. β'.  
 κέχυται νόσος, ᾧ πόποι, οἶον ἀναρσίων  
 οὔπω ἀγακλειτὸν † Ἡρακλέους  
 ἐπέμολε πάθος οἰκτίσαι. 855  
 ἰὼ κελαινὰ λόγχα προμάχου δορὸς,  
 ἃ τότε θοὰν νύμφαν  
 ἄγαγες ἀπ' αἰπεινᾶς  
 τάνδ' Οἰχαλίας αἰχμᾶ.  
 ἃ δ' ἀμφίπολος Κύπρις ἀναιδος φανερὰ τῶνδ' ἐφάνη  
 πράκτωρ. 860

λίαν ὀδύρεται καὶ στένει. If we read  
 προσέλαβε, *suscepit*, the negative, which  
 is necessary to προσέβαλε, will not be  
 required. Nauck also suggests αὐτῇ  
 for οὔτι. Prof. Campbell gives οὐδαμὰ,  
 and translates, 'whereof part was in  
 no way apprehended,' supposing that  
 προσέβαλεν γνώμην or τὸν νοῦν is meant.  
 And so the Schol., οὐκ ἔγνω, οὐ συνήκεν.  
 Wunder reads προσέλαβεν, but trans-  
 lates it, 'she did not receive this one.'  
 In v. 841 Linwood and Blaydes adopt  
 Musgrave's reading ᾧν—*aknos*, *quorum*  
*secura*.

845. Blaydes and Dindorf read οὐλίσαισι  
 for ὀλεθρίαῖσι, after Wunder.

848. τέγγει, a wrong word purposely  
 used on the principle of affinity of mean-  
 ing; cf. Aj. 55, ἔκειρε πολύκερων φόνον,  
 and ib. 376, ἐρεμνὸν αἶμ' ἔδευσα. He  
 should here have said τέγγει παρηΐδας  
 χλωρᾷ ἄχρᾳ δακρύων, 'the dew of fresh  
 tears.'

849. προφαίνει κ.τ.λ., 'warns us that  
 a fatal mistake through the fraud of  
 another has been committed.'

854. By reading αἰσσόντων and οὐδαμὰ

in v. 843, and in this verse Διὸς ἔκγονον  
 for Ἡρακλέους or Ἡρακλέα, which seems  
 to be a gloss, sense and metre may be  
 restored: 'A disease has spread, ye gods!  
 such a suffering as hath never yet come  
 from his enemies upon the renowned  
 offspring of Zeus to earn our pity.'  
 Many violent changes have been pro-  
 posed. The Schol. seems to have found  
 both ἀπέμολε and ἀπεμόλη, which he  
 explains οἶον οὐδέποτε ἀπὸ τῶν πολεμίων  
 γένοιτο. Wunder reads αἰκίσαι for  
 οἰκτίσαι.

856—9. It is strange that λόγχα, 'a  
 spear-point,' *cuspis*, should be said to  
 carry off a bride αἰχμᾶ, by the spear; yet  
 such periphrases are in fact common;  
 see inf. 964—7, and on Aesch. Cho. 32.  
 Prof. Campbell renders αἰχμᾶ 'through  
 stress of war.' By the epithet θοὰν  
 nothing more seems meant than the  
 rapidity and suddenness of the voyage.

860. φανερὰ κ.τ.λ. The goddess of  
 love, silently attending the bride, and  
 then unseen and unheard, has now been  
 clearly proved to have been the doer of  
 all this. Cf. v. 251.



- O. πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς  
οἴκτου δι' οἴκων ἀρτίως ὀρμωμένου ;  
τί φημι ; 865  
ἤχει τις οὐκ ἄσημον, ἀλλὰ δυστυχή  
κωκυτὸν εἶσω· καί τι καινίζει στέγη.  
ξύνες δὲ  
τὴνδ' ὡς ἀήθης καὶ συνωφρυνμένη  
χωρεῖ πρὸς ἡμᾶς γραῖα σημανοῦσά τι. 870

ΤΡΟΦΟΣ.

- ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν  
ἤρξεν τὸ δῶρον Ἑρακλεῖ τὸ πόμπιμον.  
XO. τί δ', ὦ γεραῖα, καινοποιηθὲν λέγεις ;  
TP. βέβηκε Δηάνειρα τὴν πανυστάτην  
ὁδῶν ἀπασῶν ἐξ ἀκινήτου ποδός. 875  
XO. οὐ δὴ ποθ' ὡς θανοῦσα ; TP. πάντ' ἀκήκοας.  
XO. τέθνηκεν ἡ τάλαινα ; TP. δεύτερον κλύεις.  
XO. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς ;  
TP. σχετλιώτατα πρὸς γε πράξιν.  
XO. εἰπὲ τῷ μόρῳ,  
γύναι, ξυντρέχει. 880  
TP. αὐτὴν διηίστωσε.  
XO. [τίς] θυμὸς, ἢ τίνες

866. οὐκ ἄσημον, ἀλλὰ κ.τ.λ. 'Not indistinct (obscure in its import), but (plainly) boding unhappiness; and there is something unusual in the house.' More fully, ἀλλὰ σαφῶς δυστυχῇ.

869. ἀήθης. 'Not with her wonted (cheerful) look, but with gloom on her brow.' Schol. παρὰ τὸ ἔθος. Mr. Blaydes gives ἀηδης, with Wunder and Dindorf, which seems to him "a certain correction." But not only is it not a tragic word, but its meaning, 'disagreeable,' is quite alien from the passage.

870. Prof. Campbell retains σημανοῦσα, which, no doubt, is defensible. In Aesch. Ag. 26 the MSS. vary between σημανῶ and σημάλω.

873. καινοποιηθὲν is formed contrary to analogy, although the critics do not object. Cf. γ. 891. Perhaps, καινὸν, ἢ πόθεν λέγεις, 'or what makes you say it?' like the Homeric τίς πόθεν εἰς &c.

875. ἐξ ἀκ. ποδός is 'without stirring a foot,' a phrase added to qualify βέβηκεν.

878. τάλαιν' ὀλεθρία. 'Poor ruined one,' Campbell. Rather, 'Unhappy in her death!' i.e. in being so soon dead. The remark applies, of course, to Deianira.

879. σχετλιώτατα. 'Most wretchedly, as for the doing of the deed.' The adverb is perhaps corrupt: σχετλιωτάτῳ γ' ἐς πράξιν, Mr. Blaydes, who cites a conjecture of Hermann's, σχετλίῳ, τὰ πρὸς γε πράξιν. Wunder reads ἄλαστα. —ξυντρέχει, poetically for ξυνέτυχε, 'she met with.'

881. Perhaps, θυμὸς, ἢ τίνες νόσοι κ.τ.λ., 'Was it anger, or what emotions, that helped to kill her by the point of an accursed weapon?' This passage is sufficiently difficult; the chorus seems to assume that the deed was done, as indeed it was, with a sharp weapon. The



νόσοι τάνδ' αἰχμᾶ  
βέλεος κακοῦ ξυνεῖλε ; πῶς ἐμήσατο  
πρὸς θανάτῳ θάνατον  
ἀνύσασα μόνα ;

885

TP. στονόεντος ἐν τομᾷ σιδάρου.

XO. ἐπείδες, ὦ μάταιε, τήνδε τὴν ὕβριν ;

TP. ἐπείδον, ὥς δὴ πλησία παραστάτις.

XO. τίς ἦν ; πῶς ; φέρ' εἰπέ.

890

TP. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

XO. τί φωνεῖς ; TP. σαφηνῇ.

XO. ἔτεκεν ἔτεκεν μεγάλην

ἅ νέορτος ἄδε νύμφα

δόμοισι τοῖσδ' Ἐρινύν.

895

TP. ἄγαν γε· μᾶλλον δ' εἰ παρούσα πλησία  
ἔλευσσεσ οἱ' ἔδρασε, κάρτ' ἂν ὥκτισας.

XO. καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι ;

TP. δεινῶς γε· πεύσει δ', ὥστε μαρτυρεῖν ἐμοί.  
ἐπεὶ παρῆλθε δωμάτων εἴσω μόνη,  
καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια  
στορνύνθ', ὅπως ἄψορρον ἀντῶή πατρί,  
κρύψας' ἑαυτὴν ἔνθα μὴ τις εἰσίδοι,

900

weapon and the provocation, θυμὸς, are together said ξυνελεῖν. The MSS. however give τάνδ' αἰχμᾶν, of which nothing can be made, beyond the version of Prof. Campbell, 'What rage, what madness prompted her in seizing this evil-pointed weapon?' Thus he explains ξυνεῖλε as μεταίτιος ἦν τοῦ ἐλεῖν. Perhaps, ἄρ' αἰχμᾶν — ξυνεῖλε ; 'Was it a sharp weapon that she took up besides?' For θυμὸς or νόσος might in itself be fatal.

886. μόνα ἀνύσασα, 'if she had no one to help her in doing it.'

887. μάταιε, 'foolish one,' 'vain talker.' The chorus does not believe the news, and asks if the nurse saw the outrage with her own eyes?—ματαία the MSS., corrected by Hermann.

890. τίς ἦν ; i. e. ποία τις ἦν ἡ ὕβρις ; Wunder reads τίς ἦνεν ; φέρ' εἰπέ, on his own conjecture, supplying τὴν ὕβριν.

891. χειροποιεῖται. This is another form against analogy ; see v. 873.

898. The emphasis on γυναικεία exempts this and the next verse from the charge of weakness that has been brought against them. 'And did any woman's hand have the courage to do this?'— 'Do it? Yes, and in a terrible way too!' The reference is to v. 886. Wunder and Prof. Campbell agree in condemning τις, without much reason, I think.

900. παρῆλθε, the MSS. reading, is rightly retained by Prof. Campbell. Others give ἐπεὶ γὰρ ἦλθε with Hermann. The regular word for entering a room is παρελθεῖν. See on Eur. Med. 1137.

901. κοῖλα, yielding in the middle, like a hammock. This he did, that he might 'go back to meet his father,' who was returning. A man might say, 'I am getting a bed ready that I may go and fetch a patient.' Mr. Blaydes "cannot make anything of these words," and agrees with Wunder that they are corrupt.

903. ἔνθα μὴ κ.τ.λ. See on v. 800.—



βρυχάτο μὲν βωμοῖσι προσπίπτουσ' ὅτι  
 γένοιτ' ἐρήμη, κλαῖε δ' ὀργάνων ὅτου 905  
 ψαύσειεν οἷς ἐχρήτο δειλαία πάρος·  
 ἄλλη δὲ κἄλλη δωμάτων στρωφωμένη,  
 εἷ του φίλων βλέψειεν οἰκετῶν δέμας,  
 ἔκλαιεν ἢ δύστηνος εἰσορωμένη,  
 αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη 910  
 καὶ τῆς ἄπαιδος ἐς τὸ λοιπὸν οὐσίας.  
 ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὀρώ  
 τὸν Ἡράκλειον θάλαμον εἰσορρωμένην.  
 καὶ γὰρ λαθραῖον ὄμμ' ἐπεσκιασμένη  
 φρούρου· ὀρώ δὲ τὴν γυναῖκα δεμνίους 915  
 τοῖς Ἡρακλείοις· στρωτὰ βάλλουσιν φάρη.  
 ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω  
 καθέζετ' ἐν μέσοισιν εὐνατηρίοις,  
 καὶ δακρύων ῥήξασα θερμὰ νάματα  
 ἔλεξεν, ὦ λέχη τε καὶ νυμφεῖ' ἐμὰ 920  
 τὸ λοιπὸν ἤδη χαίρεθ', ὥς ἔμ' οὔποτε  
 δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριαν.  
 τοσαῦτα φωνήσασα συντόνῳ χερὶ

βρυχάτο, 'she exclaimed with loud sobs that she was now desolate,' lit. 'had become friendless,' both husband and son being lost to her.

905. ὅτου ψαύσειεν, *quodcumque tetigisset*; see Phil. 289, πρὸς δὲ τοῦθ' ὁ μοι βάλοι νευροσπαδῆς ἄτρακτος. 'She burst into tears whatever implements she had touched which formerly, poor soul! she had used.' Either the sacrificial vessels or the implements of the loom may be meant: the sight of either, no longer to be used by her, would excite sentiment and emotion. Schol. ἰστοῦ δὲ ἴσως ἐφ-ῆπτετο, διὰ τὸν κατασκευασθέντα πέπλον ἐπὶ συμφοραῖς. (The last words seem to belong to κλαῖε.)

911. τὰς οὐσίας, in the plural, seems strange. Reiske proposed ἑστίας. We might read τὸν τῆς ἄπαιδος, or καὶ τῆς ἄπαιδος — οὐσίας. Perhaps indeed the verse is interpolated. For ἀνακαλουμένη, 'again and again appealing to,' Wunder, followed by Mr. Blaydes, perversely reads ἐγκαλουμένη, 'reproaching herself

for her lot.' Cf. Eur. Med. 21, ἀνακαλεῖ δὲ δεξιᾶς πίστιν μεγίστην. The sense is, that having lost her husband, and virtually her son too, all hopes of other children were gone; cf. Antig. 911. El. 1120.

914. ἐπεσκιασμένη. Here used in a medial sense, perhaps, 'having my eye protected by shade,' lit. 'having an eye over-shaded so as to be unnoticed by her.'

921. ἐμὲ is here emphatic; 'since me at least you will never more receive in this couch to take my repose.' For ἔτ' we might read γ', giving additional emphasis to ἐμὲ. The combination οὔποτε ἔτι is unusual. Prof. Campbell observes, "The plural νυμφεῖα includes all the associations connected with espousal and marriage."

923. συντόνῳ, which some explain 'nimble,' others 'tightly-closed,' may also be rendered 'with the united effort of her hands.' The idea of simultaneous motion attaches to the passages quoted by Mr. Pretor, Bacch. 872 and 1091.



λύει τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος  
 προὔκειτο μαστῶν περονίς, ἐκ δ' ἐλώπισεν 925  
 πλευρὰν ἅπασαν ὠλένην τ' εὐώνυμον.  
 καὶ γὰρ δρομαία βᾶσ', ὅσον περ ἔσθενον,  
 τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε.  
 καὶν ᾧ τὸ κείσε δεῦρό τ' ἐξορμώμεθα,  
 ὀρώμεν αὐτὴν ἀμφιπλήγι φασγάνῳ 930  
 πλευρὰν ὑφ' ἧπαρ καὶ φρένας πεπληγμένην.  
 ἰδὼν δ' ὁ παῖς ᾤμωξεν. ἔγνω γὰρ τάλας  
 τοῦργον κατ' ὀργὴν ὡς ἐφάψειεν τόδε,  
 ὅψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον οὐνεκα 935  
 ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τόδε.  
 κἀνταῦθ' ὁ παῖς, δύστηνος, οὐτ' ὀδυρμάτων  
 ἐλείπετ' οὐδὲν, ἀμφὶ νιν γοώμενος  
 οὐτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν  
 πλευρὰν παρὲς ἔκειτο πόλλ' ἀναστένων,  
 ὥς νιν ματαίως αἰτιά βαλοὶ κακῇ, 940

924. ᾧ—περονίς, i. e. ὅς περόνην εἶχεν μαστῶν προκειμένην. So the MSS.; but ᾧ and οὐ are read on conjecture.

925. Hesych. ἐξελώπισεν' ἐξεσκύλευσεν, ἐξέδυσεν.

928. Whether τῷ παιδὶ τῆς τεχνωμένης is the syntax meant, as Linwood and Prof. Campbell think, with the Schol., or φράζω (περὶ) τῆς τ. τ., as inf. 1122, Aj. 1236, Phil. 439, cannot be determined.

929. καὶν ᾧ κ. τ. λ. 'And in the brief time that it took (for me) to go to him, and for us to return together, we saw that she had given herself a stab with a double-edged sword in the region of the liver and the diaphragm,' viz. low down in the side.—By δεῦρο the scene of the suicide, not the place where the narrative is now given, is meant. Cf. Eur. Phoen. 265, ὅμμα πανταχῇ διοιστέον κάκεισε καὶ τὸ δεῦρο. The left shoulder and side were bared (926), so that ἧπαρ has only the general sense of any vital part.

933. ἐφάψειεν. 'That he had caused her to do this through his anger (angry speech).' For ἐφάπτειν and λύειν, 'to tie up and undo,' see on Antig. 40. The metaphor is not, as some have thought, from the kindling of a fire. The Schol.

less correctly makes Deianira the subject of the verb. But κατ' ὀργήν, by a common Attic use, means δι' ὀργήν, and this only suits the reproaches uttered by Hyllus.

934. ἐκδιδαχθείς. This belongs closely to ἔγνω. 'He learnt too late, from the people of the house, that she had done the fatal act (the anointing the robe) without intending harm, persuaded by the words of the Centaur.'

936. δύστηνος, 'poor boy!' an apostrophe, not here an epithet, as Linwood points out. In Homer there are many such examples as τὰ τεύχεα καλὰ where an Attic writer invariably says τὰ καλὰ τεύχεα. Prof. Campbell says "the adjective is misplaced for the sake of emphasis."—ἐλείπετο, 'was in no way wanting in the loud expression of his grief.' Non a lamentatione desistebat, Linwood. Mr. Pretor, "Left no lament unuttered."

938. πλευρόθεν. Here for ἐκ πλευρῶν, 'in the direction of her side,' i. e. laying his side by hers. Eur. Alc. 373, πλευρὰ τ' ἐκτείνει πέλας πλευροῖσι τοῖς σοῖς. By παρὲς something more than παρατείνας is meant, viz. the relaxed and motionless posture from excess of grief.

940. βάλοι. 'That without cause he



κλαίων ὀθύνεκ' ἐκ δυοῖν ἔσοιθ' ἄμα,  
πατρός τ' ἐκείνης τ', ὠρφανισμένος βίον.  
τοιαῦτα τὰνθάδ' ἐστίν. ὥστ' εἴ τις δύο  
ἦ καὶ πλέους τις ἡμέρας λογίζεται,  
μάταιός ἐστιν. οὐ γὰρ ἔσθ' ἢ γ' αὔριον, 945  
πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

XO. πότερα πρότερον ἐπιστένω, στρ. α'.  
πότερα μέλεα περαιτέρω,  
δύσκριτ' ἔμοιγε δυστάνω.  
τάδε μὲν ἔχομεν ὄραν δόμοις, ἀντ. α'. 950  
τάδε δὲ μένομεν ἐπ' ἐλπίσιν·  
κοινὰ δ' ἔχειν τε καὶ μέλλειν.  
εἴθ' ἀνεμόεσσά τις στρ. β'.  
γένοιτ' ἔπουρος ἐστιῶτις αὔρα,  
ἣτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως 955  
τὸν Ζηνὸς ἄλκιμον γόνον

had assailed her with a base charge.' So Aj. 1244, ἡμᾶς ἢ κακοῖς βαλεῖτέ πον. Eur. El. 902, μή μέ τις φθόνῳ βάλῃ. Aesch. Theb. 1051, οὐ, πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν. Ib. 377, θέλνει δ' ὀνεῖδει μάντιν Οἰκλείδην σοφόν.

941. ἐκ δυοῖν ἄμα. 'That henceforth he would be bereft of the enjoyment of life not by one only, but by both parents together, by her as well as by his father.'—βίον Wunder, with Wakefield.

943. τὰνθάδε. 'So stand matters here in the house.' Mr. Blaydes gives τᾶνδον with Nauck, needlessly.

945. οὐ γὰρ ἔσθ' (οὐ γὰρ ἔσθ' vulgo). 'For there is no to-morrow till a man has well got through (been well off for, or during) the present day.' Wunder's ἢ καὶ τι πλείους seems doubtful Greek.

947. πότερ' ἄρα Hermann for πότερ' ἄν, Linwood πότερα πότερ' ἄρ' ἐπιστένω. 'Which I should lament first, which of the two (deaths) as going further in wretchedness, it is hard for me unhappy to decide.' Cf. Aesch. Theb. 92, where the dochmiac verse seems to require πότερα δῆτ' ἐγὼ πρότερα ποτιπέσω βρέτη δαιμόνων; Eur. Phoen. 1288, δίδυμα τέκεα πότερος ἄρα πότερον αἰμάξει; (The ἄρα here justifies Hermann's correction.)—For μέλεα the MSS. give τέλεα, "which to lament last and longest," Prof. Campbell. Linwood approves Mus-

grave's reading μέλεα, though without adopting it. So too clearly the Schol., ποῖα χαλεπώτερα καὶ περαιτέρω δεινότητος; Mr. Blaydes gives ὁλοά.

950. τάδε μὲν, viz. the suicide of the lady; τάδε δὲ, the arrival of Hercules.—μένομεν, 'we are waiting for in anxious expectation.' Schol. τὰ δὲ κατὰ τὸν Ἡρακλέα ἐκδεχόμεθα. But the MSS. give μέλλομεν, which he also recognizes. The conjecture of Erfurdt is adopted by most; but Prof. Campbell has μελόμεν' understanding ἐστίν or ἔχομεν.

952. κοινὰ κ.τ.λ. 'To have and to be going to have is the same thing in effect.'

953—8. εἴθε κ.τ.λ. 'O that some breezy wafting gale would spring up at this very hearth, which might carry me far away from these scenes of woe, that I might not die outright through fear at the mere sight of the valiant son of Zeus!' Schol. ἐστιῶτις, κατοικίδιος, and ἐπὶ τοῦ οἴκου τούτου. Mr. Blaydes' suggestion, that Histiaea or Hestiaea, a town in the north of Euboea, is meant, is ingenious, but it does not improve the passage. He pronounces the common explanation "absurd." It is a matter of opinion. He supposes the chorus here to wish they may be wafted away into the open sea.—ἐκ τόπων Linwood, after Wunder, interprets ἐκτόπιον, *procul*. But Schol. ἀποχωρῖσειεν ἐκ τούτων τῶν τόπων.



μὴ ταρβαλέα θάνοιμι  
 μούνον εἰσιδοῦσ' ἄφαρ·  
 ἐπεὶ ἐν δυσαπαλλάκτοις ὀδύναις  
 χωρεῖν πρὸ δόμων λέγουσιν 960  
 ἄσπετόν τι θαῦμα.

ἀγχοῦ δ' ἄρα κοῦ μακρὰν 965  
 προῦκλαιον, ὀξύφωνος ὡς ἀηδών.  
 ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.  
 πᾶ δ' αὖ φορεῖ νιν ; ὡς φίλου 965  
 προκηδομένα, βαρεῖαν  
 ἄψιοφον φέρει βάσιν.  
 αἰαῖ, ὃδ' ἀναύδατος φέρεται.

τί χρῆ, θανόντα νιν ἢ καθ'  
 ὕπνον ὄντα κρῖναι ; 970

ΤΑ. ὦμοι ἐγὼ σοῦ, πάτερ, ὦ μέλεος.  
 τί πάθω ; τί δὲ μήσομαι ; οἶμοι.

#### ΠΡΕΣΒΥΤΣ.

σίγα, τέκνον, μὴ κινήσης  
 ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος. 975  
 ζῇ γὰρ προπετής. ἀλλ' ἴσχε δακῶν  
 στόμα σόν.

ΤΑ. πῶς φῆς, γέρον ; ἢ ζῇ ;

ΠΡ. οὐ μὴ 'ξεγερεῖς τὸν ὕπνω κάτοχον

960. πρὸ δόμων, so as to be seen in front of the house. The place of the choriambus is changed in the antistrophic verse 970. Wunder reads *χωρεῖν δόμονδε λέγουσιν*.—ἄσπετον, an epic phrase for μέγα θαῦμα, 'an awful sight.'

962. ἀγχοῦ κοῦ μακρὰν. 'My weeping, it seems, in the shrill tones of the nightingale, was for one who was not far distant, but close at hand.' The arrival of Hercules, borne by strangers, is now seen. They come slowly on, and the suffering hero is set down on the stage in front of the palace.

965. πᾶ δ' αὖ. 'And now again they seem coming *this* way : by which path are they bringing him ?'—ὡς φίλου, though strangers to him, they show their concern for him as a friend by planting lightly and noiselessly a heavy foot.—φέρει, viz. the δμῖλος implied in the

subject preceding. Linwood retains *προκηδομέναν*, the reading of MS. Laur. and the Schol. Mr. Pretor takes *ὡς* as an exclamation, 'with what concern for their friend they move!'

976. ζῇ προπετής. 'He is alive, though he is in a swoon.' Cf. Alcest. 143, ἤδη προνοπῆς ἐστί καὶ ψυχορραγεῖ. The old man, who has conducted the party from Euboea, and who has learnt by experience the testy and stern character of the patient, warns Hyllus to say nothing that will rouse the pain by exciting him. Prof. Campbell thinks ὠμόφρονος refers to the scene at Ceneaeum, v. 780.

978. κάτοχον, κατεχόμενον, 'possessed by.' Cf. Pers. 223, τῆμπαλιν δὲ τῶνδε γαῖα κάτοχα μαυροῦσθαι σκότῳ.—οὐ μὴ κ.τ.λ., 'On no account rouse a patient who is slumbering.'



κακκινήσεις κάνασθήσεις  
φοιτάδα δευήν  
νόσον, ὦ τέκνον.

980

ΤΑ. ἄλλ' ἐπὶ μοι μελέω  
βάρος ἄπλετον ἐμμέμονεν φρήν.

ΗΡΑΚΛΗΣ.

ὦ Ζεῦ,  
ποῖ γὰς ἤκω ; παρὰ τοῖσι βροτῶν  
κεῖμαι πεπονημένος ἀλλήκοις  
ὀδύναις ; οἷμοι ἐγὼ τλάμων'  
ἦ δ' αὖ μιὰρὰ βρύκει. φεῦ.

985

ΠΡ. ἄρ' ἐξήδης ὅσον ἦν κέρδος  
σιγῇ κεύθειν, καὶ μὴ σκεδάσαι  
τῷδ' ἀπὸ κρατὸς  
βλεφάρων θ' ὕπνον ;

990

ΤΑ. οὐ γὰρ ἔχω πῶς ἂν  
στέρξαιμι κακὸν τόδε λεύσσων.

ΗΡ. ὦ Κηναῖα κρηπὶς βωμῶν,

982. ἐμμέμονεν. 'My mind anxiously thinks of the vast weight of grief that is upon me.' See Phil. 515. In the scholium, for ἐν ἐπιθυμίᾳ ἔχω τὸ βάρος, read ἐνθύμιον ἔχω, 'I have on my mind.' Linwood, "Gravi et infando impetu aequat mihi animus, adeo ut silere non possim." Prof. Campbell, "but on me unhappy my feelings rush with resistless weight." Wunder, "but my mind rages against me miserable with intolerable force." Mr. Blaydes has a full stop at ἄπλετον. So also Madvig, Adv. Crit. i. p. 229. Hesych. μέμονε' ὀρμῆ, —προθυμείται. Mr. Pretor recommends εἴτι for ἐπὶ.

987. βρύκειν λάβρος ἐσθίειν, Hesych. Cf. Ar. Pac. 1315, πρὸς ταῦτα βρύκετ', ἡ τὰχ' ὅμιν φημι μεταμελήσειν. In Philoct. 745 βρύκομαι occurs.

988. ἄρ' ἐξήδης κ.τ.λ. This is said reproachfully: 'Did you not know (did I not tell you, v. 974) how much better it was to hide your feelings by silence?' Prof. Campbell less well renders, "Hast thou now learnt?" He takes κεύθειν intransitively, "to remain shrouded in silence." Dindorf gives ἄρ' ἐξήδησθ'.

992. στέρξαιμι, 'how I could rest contented,' viz. without expressing my feel-

ings aloud.

993. κρηπὶς. Any base, substructure, or low wall bears this name. Here it is little more than a periphrasis. The passage following has been interpolated, and there are several ways of restoring it. The MSS. have οἶαν ἀνθ' οἶαν θυμάτων, the last word being clearly a gloss on ἱερῶν, and ἀντὶ not being wanted to govern the genitive depending on χάριν. Mr. Blaydes retains ἀνθ' and omits ἐπὶ, reading also ἄνυσας (ἤνυσας Brunck) for ἡνύσω. The middle voice means *consequi*, 'to get for oneself.' Linwood explains, 'What an offering didst thou get from me, and how thou hast turned it against me' (ἐπὶ μοι). We might read, ἱερῶν οἶαν νῦν ἀνθ' οἶαν μέλεος χάριν ἡνυσάμαν, Ζεῦ. It is difficult to believe ἀνύσασθαι χάριν ἐπὶ τινι is good Greek. Moreover ἐπὶ μοι occurred in v. 981. Wunder may be right (but see on v. 358) in transposing ἦν μήποτ' — ὅσοις from its place after λώβαν, οἶαν, and perhaps also in omitting τόδε — καταδερχθῆναι, where ἀκήλητον seems inserted to suit κατακλήσει. As λώβαν ἦν κ.τ.λ. can only mean that Hercules sees himself an object of horror, Prof. Campbell observes that Hercules



ἱερῶν οἶαν οἶων † ἐπὶ μοι  
 μελέω χάριν ἡνύσω. ὦ Ζεῦ, 996  
 οἶαν μ' ἄρ' ἔθον λώβαν, οἶαν,  
 ἣν μή ποτ' ἐγὼ προσιδεῖν ὁ τάλας  
 ὄφελον ὄσσοις, τόδ' ἀκήλητον  
 μανίας ἄνθος καταδερχθῆναι. 1000  
 τίς γὰρ αἰοιδὸς, τίς ὁ χειροτέχνης  
 ἱατορίας, ὃς τήνδ' ἄτην  
 χωρὶς Ζηνὸς κατακλήσει;  
 θαῦμ' ἂν πόρρωθεν ἰδοίμαν.  
 ἔ ἔ,  
 ἔᾱτέ μ', ἔᾱτέ με δύσμορον εὐνάσαι. στρ. α. 1005  
 ἔᾱθ' ὕστατον εὐνάσαι·  
 πᾶ μου ψαύεις; ποῖ κλίνεις;  
 ἀπολείς μ', ἀπολείς. στρ. β'.  
 ἀνατέτροφας ὅ τι καὶ μύση.  
 ἦπταί μου, τοτοτοῖ. ἦδ' αὖθ' ἔρπει. πόθεν ἔστ', ὦ  
 πάντων Ἑλλάνων ἀδικώτατοι ἄνδρες, οὓς δὴ 1010  
 πολλὰ μὲν ἐν πόντῳ, κατὰ τε δρία πάντα καθάιρων,

"seems to confound the robe with the delirium and ruin which ensued from it." Schol. λέγει δὲ ταῦτα ἀφορᾶν εἰς τὸ ἑαυτοῦ σώμα. For *μανίας ἄνθος*, 'this outburst of madness,' see Ant. 959.

1003. Wunder omits *χωρὶς Ζηνὸς* as a gloss. Schol. εἰ μὴ ὁ Ζεὺς βούλοιτο.—*θαῦμα*, 'I should look at him as a wonder even from afar.' The Schol. explains it thus: 'I should be glad to see him, if you have ever so far to fetch him.'

1005. For *εὐνάσαι* (al. *εὐνάσαι*) Wunder and Blaydes give *εὐνάσθαι* with Elendt. Schol. ἡτὸ καθευδῆσαι ἡτὸ ἀποθανεῖν. Neither *εὐνάω* nor *εὐνάω* is ever intransitive.—In the next verse *δύσμορον* seems a repetition of or gloss on *δύσμορον*, for which the Schol. records a variant *ὑστατον*, 'let me sleep my last slumber;' and this is adopted by Dindorf, Wunder, and Prof. Campbell.

1007. *πᾶ μου ψαύεις*; 'Which way are you going, to take hold of me?' We may suppose he wished his head supported, and that he testily asks why they are going towards his feet. But

from the scholia we may infer that *ποῦ* and *ποῖ*, if not also *πᾶς*, were various readings.

1009. *ἀνατέτροφας*. There seems but scant authority for a transitive perfect *τέτροφα* from *τρέπω*, yet the sense here appears to be, as the Schol. explains it, *ἀνέτρεψας*, 'you have upset the little sleep there may have been in me.' The use of the subjunctive is however very strange, since that mood can only express a pending event. Linwood reads *ὅτι καὶ μύσαι, si quid mali mei forte sopitum fuerit*; but this is not less irregular. Cf. Il. xxiv. 637, οὐ γὰρ πω μύσαν ὅσσε ἐπὶ βλεφάροισιν ἐμοῖσιν.

1010. *πόθεν ἔστε*, i.e. *πόθεν ἦλθετε*, 'Whence come you,—from what land of lawless and ungrateful men,—you who return no service for the benefits rendered to you?' So Linwood and Wunder rightly explain. The Schol. wrongly gives *ποῦ ἄρα ἔστε*, and Prof. Campbell compares *πόθεν* in this sense with the Homeric *ἐγγύθεν* and *σχεδόν*.

1012. *κατὰ δρία πάντα*, 'through all forests.' A rare word, connected with



ὠλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῷδε νοσοῦντι  
οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει,  
ἔ ἔ,

οὐδ' ἀπαράξαι κράτα βία θέλει ἀντ. ἀ. 1015  
μολὼν τοῦ στυγεροῦ. φεῦ φεῦ.

ΠΡ. ὦ παῖ τοῦδ' ἀνδρὸς, τοῦργον τόδε μείζον ἀνήκει  
ἢ κατ' ἐμὰν ῥώμαν· σὺ δὲ σύλλαβε. σοί 'στι γὰρ  
\* ὄρμα  
ἐς πλεόν ἢ δι' ἐμοῦ σώζεις. 1020

ΤΛ. ψαύω μὲν ἔγωγε,  
λαθίπονον δ' ὀδυνᾶν οὔτ' ἔνδοθεν οὔτε θύραθεν  
ἔστι μοι ἐξανύσαι βίοτον. τοιαῦτα νέμει Ζεὺς.

ΗΡ. ὦ παῖ, ποῦ ποτ' εἶ; στρ. γ'.  
τᾷδέ με τᾷδέ με πρόσλαβε κουφίσας. 1024  
ἔ ἔ, ἰὼ ἰὼ δαίμον.

δρῶς. Mr. Blaydes cites Eur. Hel. 1325, *ρίπτει δ' ἐν πένθει πέτρινα κατὰ δρία πολυνιφέα.*

1014. ἀποτρέψει. 'No one will turn from its purpose (viz. use against an enemy) fire or sword to help me in my malady.' But this does not explain the double negative, οὐ—οὐκ, and Linwood and Wunder regard οὐκ ἀποτρέψει as corrupt. The former, with Dindorf, adopts ἐπιτρέψει from a Vatican MS. Neue does better in regarding οὐκ ἀποτρέψει to be equivalent to προπέμψει, and Mr. Wratislaw gives a similar explanation in the Journal of Philology, Vol. i. Part ii. p. 151, "And now in my agony will not some one *not* turn away (but bring me," &c.). The double negative, under any view of the passage, is extremely awkward. Mr. Blaydes reads οὐ χέρα τρέψει.

1015. For βίον, which is clearly corrupt, the simplest correction seems to be βία, 'to strike off by a violent blow the head of the miserable sufferer.' The scholium καὶ ἐλευθερώσαι τοῦ μοχθηροῦ βίον is probably due not to another reading, but to a desperate attempt to explain what is inexplicable. Probably βίον was introduced to suit the epithet τοῦ στυγεροῦ.

1017. ὦ παῖ τοῦδ' ἀνδρὸς is like the familiar and friendly address in Plato, Phileb. p. 36, D, ὦ παῖ κείνου τᾶνδρός.—

ἀνήκει, 'this task has reached a point too great for my strength to perform; so do you assist.'—Of the words following, σοί τε γὰρ ὄμμα ἔμπλεον, nothing can be made, nor does the Scholiast give any help. Prof. Campbell translates, 'Thou hast an unimpaired brightness, which affords more hope than the chance of saving him through me.' Mr. Pretor, 'for thou hast an eye to save him clearer than is at my command.' Wunder's σοί τι γὰρ ὄμμα ἔμπλεον, 'a firm hold of him,' does not read like Greek at all. Mr. Blaydes hazards eleven guesses, but none of them seem probable. I add one, whatever it is worth, σοί 'στι γὰρ ὄρμα ἐς πλεόν, 'you have more go in you than to make (too much energy to let) his safety depend on me.' Hesych. ὄρμη· βουλή, ἐπιθυμία,—an explanation which very well suits this passage. The combination ἐπὶ πλεόν was used more than once by the comic poets.

1022. The Schol. appears to have found both ὀδυνᾶν and ὀδυνᾶν, and to have read βίοτον with the present MSS. The editors generally acquiesce in λαθίπονον ὀδυνᾶν βίοτον, 'a life forgetful of its pains.'—οὔτ' ἔνδοθεν κ.τ.λ., Schol. οὔτε ἀπ' ἑμαυτοῦ οὔτε ἀπὸ τινος τῶν ξένων δύναμαι ἐξανύσαι. Prof. Campbell prefers the sense, 'neither in mind nor body.'—τοιαῦτα, a formula of resignation; 'such are the dispensations of Zeus.'



θρώσκει δ' αὖ, θρώσκει δειλαία ἀντ. β'.

διολοῦσ' ἡμᾶς

ἀποτίβατος ἀγρία νόσος.

1030

ὦ Παλλὰς Παλλὰς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ  
τὸν φύτορ' οἰκτείρας ἀνεπίφθονον εἴρυσον ἔγχος,  
παῖσον ἐμᾶς ὑπὸ κλῆδος· ἀκού δ' ἄχος, ὦ μ'  
ἐχόλωσεν

σὰ μάτηρ ἄθεος, τὰν ὦδ' ἐπίδοιμι πεσοῦσαν

αὐτῶς, ὦδ' αὐτῶς, ὥς μ' ὤλεσεν. ὦ γλυκὺς

Ἄιδας,

1040

ὦ Διὸς αὐθαίμων,

ἀντ. γ'.

εὔνασον εὔνασον ὠκυπέτα μόρω

τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφορὰς, φίλοι,

ἄνακτος, οἷας οἶος ὦν ἐλαύνεται.

1045

ΗΡ. ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ

καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ·

κοῦπω τοιοῦτον οὔτ' ἄκοιτις ἢ Διὸς

προῦθηκεν οὔθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοί,

οἶον τόδ' ἢ δολῶπις Οἰνέως κόρη

1050

1029. διολοῦσα. The future participle, which the Romans express by the supine, requires θρώσκει to be a verb of motion towards, i.e. 'it comes on me again, as with a bound, to destroy me.' By the epithet (ἀπρόσβατος) the danger of approaching him is indicated.

1031. ὦ Παλλὰς Παλλὰς Dind., for ἰὼ Παλλὰς.—τόδε, sc. τὸ νόσημα. Cf. v. 987.

1033. ἀνεπίφθονον, 'for which none will blame you.' Compare with this passage Phil. 747—9.—τὸν φύτορ' is Dindorf's conjecture for τὸν φύσαντ'. Prof. Campbell gives φύσαντ' οἰκτείρας, while Linwood suggests τὸν φύσαντ' οἰκτεῖρ' κ.τ.λ.

1038. ἐπίδοιμι. 'May I live to see her perishing even as she has been the death of me.' So κακὰ πόλλ' ἐπιδόντα, Il. xxii. 61.

1039—40. The MSS. have ὦ Διὸς—ὦ γλυκὺς &c., transposed by Seidler and others. Schol. ὦ τοῦ Διὸς ἀδελφε' Αἰδωνεῦ.

1045. οἷας. The accusative is used as in Prom, V. 591, τοὺς ὑπερμήκεις δρόμους

ἥρα στυγνὸς πρὸς βίαν γυμνάζεται. Mr. Blaydes and Wunder adopt οἷας from several MSS. Linwood retains οἷας, comparing ἐμὲ δρόμους ἐλαύνειν in Ar. Nub. 29.

1046 seqq. The famous speech of Hercules in his agony ("the screaming Hercules," as Lessing calls him) has been rendered, somewhat loosely, but with great spirit, by Cicero in Tusc. Disp. ii. § 20. That he had the same readings in the main, is pretty certain, though he seems to have taken liberties with the Greek. In the first verse he found λόγῳ κακὰ, *dictu gravia*, i.e. λέγειν δεινὰ. This seems quite as good as κοῦ λόγῳ κακὰ (Bothe), i.e. οὐ μόνον λόγῳ, ἀλλ' ἔργῳ, and much more likely to be genuine than Wunder's guess καὶ λόγων πέρα.—θερμὰ, 'daring,' applied to persons by Aesch. Theb. 602. Eum. 560.—For νώτοισι (cf. 1090) Cicero may have found some antithetical word. If he read νόοις or γνώμαις, he had a very bad MS., but he translates *quae corpore exantlavi* (exantlata) *atque animo pertuli*.



καθήψεν ὥμοις τοῖς ἐμοῖς Ἑρινύων  
 ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.  
 πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας  
 βέβρωκε σάρκας, πνεύμονός τ' ἀρτηρίας  
 1055 ῥοφεῖ ξυνοικούν· ἐκ δὲ χλωρὸν αἷμά μου  
 πέπωκεν ἦδη, καὶ διέφθαρμαι δέμας  
 τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ.  
 κοῦ ταῦτα λόγχῃ πεδιάς, οὐθ' ὁ γηγενῆς  
 στρατὸς Γιγάντων, οὔτε θήρειος βία,  
 1060 οὐθ' Ἑλλάς, οὐτ' ἄγλωσσος, οὐθ' ὄσπην ἐγὼ  
 γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω  
 γυνὴ δὲ, θήλυς οὔσα κοῦκ ἀνδρὸς φύσιν,  
 μόνη με δὴ καθεῖλε φασγάνου δίχα.  
 ᾧ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγὼς,  
 1065 καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον.  
 δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβὼν  
 ἐς χεῖρα τὴν τεκοῦσαν, ὡς εἰδῶ σάφα  
 εἰ τοῦμὸν ἀλγείς μᾶλλον ἢ κείνης ὀρών  
 λωβητὸν εἶδος ἐν δίκῃ κακούμενον.  
 1070 ἴθ', ᾧ τέκνον, τόλμησον· οἴκτειρόν τέ με

1051. καθῆψεν. So Eurip. ap. Ar. Ran. 1211, Διόνυσος ὃς θύρσοισι καὶ νεβρῶν δοραῖς καθαπτὸς κ.τ.λ.

1053. προσμαχθέν. Schol. προσκολληθέν. The metaphor is from lumps of dough pressed and squeezed together.

1054. ἀρτηρίας ῥοφεῖ. 'It sucks dry (drains) the air-vessels in my lungs.' This is the earliest mention of the familiar medical word. Being found empty of blood after death, they were regarded as air-passages.

1057. χειρωθεὶς, 'bound as a captive.' This seems the proper and original sense of *χειροῦσθαι*, and hence in Aesch. Theb. 326 the women are said *κεχειρωμένας ἕγεσθαι*. Cf. inf. 1109.

1058. λόγχῃ πεδιάς, 'fights in the open field.' Schol. οἶον πρὸς Λαομέδοντα, οὔτε πρὸς Αὐγείαν, ἢ Κενταύρους.—*Id.* θήρειος βία· λέοντος, ὕδρας, Κερβέρου, καὶ τῶν λοιπῶν.  
 1060. Ἑλλάς is here an adjective, 'no city, either of Greeks or barbarians.'

1063. καθεῖλε. A wrestler is said *καθελεῖν*, to pull down his adversary. Hence *φασγάνου δίχα*, whereas *ἀνελεῖν φασγάνῳ* would be used of slaying by a

sword. For *ἀνδρὸς φύσιν*, which Hermann well explains as an attraction of the genitive in place of *ἀνὴρ φύσιν*, Mr. Blaydes cites no fewer than twelve proposed emendations. He reads himself *θήλυν φύσα κοῦκ ἀνδρὸς φύσιν*. I am myself satisfied that no change is necessary. The Schol. supplies *ἔχουσα*, but the syntax is mentally complete. Linwood translates, "and not after man's sort." Mr. Pretor, "and not of manly sex." Prof. Campbell thinks the poet may have meant, "being female and not derived from the male in her birth."

1064. ἐτήτυμος γεγὼς, 'being truly such by birth,' i. e. as you are the creation of the male, so be a son to me indeed. With this is contrasted *τὸ μητρὸς ὄνομα*, 'her who is called your mother,' but is only the *τροφὸς*, Aesch. Eum. 659.

1068. The sense is, *εἰ τοῦμὸν λωβητὸν εἶδος μᾶλλον ἀλγείς ἢ τὸ κείνης, ὀρῶν αὐτὴν ἐν δίκῃ κακούμενην*. Prof. Campbell rightly explains, 'if my form tormented or hers justly afflicted gives you more pain.'



πολλοῖσιν οἰκτρὸν, ὅστις ὥστε παρθένος  
βέβρυχα κλαίων, καὶ τόδ' οὐδ' ἂν εἷς ποτε  
τόνδ' ἄνδρα φαίῃ πρόσθ' ἰδεῖν δεδρακότα,  
ἀλλ' ἀστένακτος αἰὲν ἐσπόμην κακοῖς.

νῦν δ' ἐκ τοιούτου θῆλυς ἡῦρημαι τάλας. 1075

καὶ νῦν προσελθὼν στῆθι πλησίον πατρὸς,  
σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὑπο  
πέπονθα. δείξω γὰρ τάδ' ἐκ καλυμμάτων.  
ἰδοῦ, θεᾶσθε πάντες ἄθλιον δέμας,  
ὁρᾶτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω. 1080

αἰαί, ὦ τάλας,

ἔἔ,

ἔθαλψεν ἄτης σπασμὸς ἀρτίως· ὁ δ' αὖ  
διῆξε πλευρῶν, οὐδ' ἀγύμναστον μ' ἔαν  
ἔοικεν ἢ τάλαινα διάβορος νόσος.

ᾧναξ Ἀΐδη, δέξαι μ',

1085

ὦ Διὸς ἀκτὺς, παῖσον.

ἔνσεισον, ᾧναξ, ἐγκατάσκηψον βέλος,  
πάτερ, κεραυνοῦ. δαίνυται γὰρ αὖ πάλιν,  
ἦνθηκεν, ἐξώρμηκεν. ὦ χέρες χέρες,  
ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες,  
ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε  
Νεμέας ἔνοικον, βουκόλων ἀλάστορα,  
λέοντ', ἄπλατον θρέμμα κάπροσῆγορον,  
βία κατειργάσασθε, Δερναίαν θ' ὕδραν,

1090

1074. ἐσπόμην the MSS., but the Schol. by explaining ὑπέφερον πᾶν κακὸν, seems to have found the imperfect. The notion of docility and non-resistance is implied in 'going with misfortunes.'

1075. ἐκ τοιούτου. 'After having shown such fortitude, I am found to be but a woman after all,' in thus giving way to grief.

1078. ἐκ καλυμμάτων, 'unveiled,' lit. after having been covered up. Aesch. Ag. 1177, ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων ἔσται δεδωρμένος.

1082. ἔθαλψεν, 'just now caused me a smart.' So θάλπος is used in Antig.

1086. See Prom. V. 878.—διῆξε, 'it

darted through my side.' I have placed a colon at ἀρτίως, with the MSS. Dindorf in a former edition had a comma. Most of the editors construe σπασμὸς ὅδ' αὖ, with Hermann.

1088. δαίνυται, 'it preys upon me, 'consumes me.' Eur. Tro. 775, δαίνυσθε τοῦδε σάρκας.

1089. Neither ἦνθηκα nor ὥρμηκα seem forms of the older Attic, and therefore it is probable that this verse is interpolated. However, ἐξηνθηκός occurs in Thuc. ii. 49.

1091. ὑμεῖς κ.τ.λ. Ironically said; 'so you are really they which erst did destroy by your force' &c.



- διφυῇ τ' ἄμικτον ἵπποβάμονα στρατὸν 1095  
 θηρῶν, ὑβριστὴν, ἄνομον, ὑπέροχον βίαν,  
 Ἐρμάνθιον τε θήρα, τόν θ' ὑπὸ χθονὸς  
 Αἰδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,  
 δεινῆς Ἐχίδνης θρέμμα, τόν τε χρυσέων 1100  
 δράκοντα μῆλων φύλακ' ἐπ' ἐσχάτοις τόποις·  
 ἄλλων τε μόχθων μυρίων ἐγευσάμην,  
 κοῦδεῖς τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν.  
 νῦν δ' ὦδ' ἄναρθρος καὶ κατερρακωμένος  
 τυφλῆς ὑπ' αἴτης ἐκπεπόρθημαι τάλας,  
 ὃ τῆς ἀρίστης μητρὸς ὠνομασμένος, 1105  
 ὃ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.  
 ἀλλ' εἰ γέ τοι τόδ' ἴστε, καὶ τὸ μηδὲν ὦ  
 καὶ μηδὲν ἔρπω, τήν γε δράσασαν τάδε  
 χειρώσομαι κακ τῶνδε. προσμόλοι μόνον,  
 ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι 1110  
 καὶ ζῶν κακοὺς γε καὶ θανῶν ἐτισάμην.  
 XO. ὦ τλήμον Ἑλλὰς, πένθος οἶον εἰσορῶ  
 ἔξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλῆσεται.  
 TA. ἐπεὶ παρέσχες ἀντιφωνῆσαι, πάτερ,  
 σιγὴν παρασχὼν κλυθί μου, νοσῶν ὁμῶς. 1115  
 αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν.  
 δός μοι σεαυτὸν, μὴ τοσοῦτον ὥς δάκνει  
 θυμῷ δύσσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς

1095. ἵπποβάμονα. 'Mounted on horse's legs.' So ἵπποβάμονες κάμηλοι are camels ridden like horses, Aesch. Suppl. 284.

1105—6. The article in these verses may be taken equally well either with the participle or with the predicate. See sup. 541.

1111. καὶ θανόν. 'Even in death.' He regards himself as one already dead, i. e. fatally stricken. This was already expressed by καὶ τὸ μηδὲν ὦ.—κακοὺς γε, i. e. if not others less deserving. Mr. Blaydes adopts Cobet's very needless alteration, κακούργους. So ἀνδρὸς τοῦδέ γε just below.

1114. ἐπεὶ παρέστιν (παρέστιν) Wunder, who objects that no permission had been given. But surely his silence vir-

tually gave consent, or his allowing an interval after his speech.

1115. Perhaps σιγὴ παρασχὼν, 'submitting yourself in silence to my expostulation.'

1117. μὴ τοσοῦτον. Supply, θυμῷ δύσσοργος ὦν, ὅσον δάκνει τῇ ξυμφορᾷ, 'with less ill-temper than the provocation justifies.' Linwood and Prof. Campbell read δάκνη, and adopt the less natural sense, 'that you be not so devoured with rage, grievously distempered,' ὥς μὴ τοσοῦτον δάκνη. I agree with Mr. Pretor, "if δάκνη is to be regarded as a subjunctive, the order of the words is indefensible." No Greek would say μὴ ὥς δάκνη for ὥς μὴ δάκνη.

1118. ἐν οἷς κ.τ.λ. 'You are not



- χαίρειν προθυμεί κὰν ὅτοις ἀλγείς μάτην.  
 HP. εἰπὼν ὃ χρήζεις λήξον· ὡς ἐγὼ νοσῶν 1120  
 οὐδὲν ξυνίημι ὦν σὺ ποικίλλεις πάλαι.  
 TA. τῆς μητρὸς ἤκω τῆς ἐμῆς φράσων ἐν οἷς  
 νῦν ἐστιν οἷς θ' ἤμαρτεν οὐχ ἔκουσία.  
 HP. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ  
 τῆς πατροφόντου μητρὸς, ὡς κλύειν ἐμέ; 1125  
 TA. ἔχει γὰρ οὕτως ὥστε μὴ σιγᾶν πρέπειν.  
 HP. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.  
 TA. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρείς.  
 HP. λέγ'· εὐλαβοῦ δὲ μὴ φανῇ κακὸς γεγώς.  
 TA. λέγω. τέθνηκεν ἀρτίως νεοσφαγῆς. 1130  
 HP. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.  
 TA. αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.  
 HP. οἷμοι· πρὶν, ὡς χρῆν, σφ' ἐξ ἐμῆς θανεῖν χερὸς;  
 TA. κὰν σοῦ στραφείη θυμὸς, εἰ τὸ πᾶν μάθοις.  
 HP. δεινοῦ λόγου κατῆρξας· εἰπέ δ' ἦ νοεῖς. 1135  
 TA. ἅπαν τὸ χρῆμ' ἤμαρτε χρηστὰ μωμένη.

likely to know the true nature of the vengeance you are so eager to exult in, nor of the suspicions at which you are without reason grieved.' This somewhat sophistical speech is not understood by Hercules, who calls it 'quibbling.' The antithesis between *χαίρειν* and *ἀλγεῖν* he "treats as a conundrum" (Prof. Campbell).

1122. *τῆς μητρὸς*. He intended to add, *τὴν παρούσαν ξυμφορὰν*, but he changes the construction, leaving the genitive. Mr. Blaydes compares Od. xi. 173, *εἰπέ δέ μοι πατρός τε καὶ νείεος δν κατέλειπον*. See also Phil. 439. El. 317. Aj. 1236, and sup. 928.

1124. *παρεμνήσω*. 'Do you heartlessly remind me once more of a mother who has proved the murderer of your father?' We have no English equivalent for this use of *παρὰ* in composition. Compare *παρασῦρειν ἔπος*, to put in a word basely or wrongly, Prom. V. 1065.—*ἐμέ*, emphatic, 'for me to hear about her!' Prof. Campbell notices the combination *ἡ πατροφόντης* (inasc.).

1127. *τοῖς γε κ.τ.λ.*, a dative of reference, or 'causal'; 'No, indeed, it is

not right to be silent when we consider the terrible mistakes she made before.'—'Yes, and to-day too (by her suicide),' is the reply.

1129. *κακὸς*, viz. by saying a word in defence of your mother's conduct.

1130. *ἀρτίως*. Cf. Aj. 898.

1131. *τέρας*. 'What you say is astounding, and the words by which you say it bode nothing but evil.' Compare Aesch. Ag. 1133, *κακῶν γὰρ διαλ πολυεπεῖς τέχναι θεσπιφῶδν φόβον φέρουσιν μαθεῖν*. Prof. Campbell inclines to the sense, 'Your words are a portent amidst my woes.'

1132. *πρὸς ἐκτόπου*. Schol. ὑπ' ἄλλου ξένου.

1135. *δεινοῦ λόγου*. 'A strange tale,' viz. if it is one that can alter my present belief. Some understand, 'You make a strong assertion, if you say I should relent.'

1136. *ἅπαν τὸ χρῆμ' ἤμαρτε*, 'she acted on a mistake in the whole matter,' or 'in the matter throughout.' Schol. *ζητοῦσα χρηστὸν τι διαπράξασθαι τοῦ ὅλου πράγματος ἤμαρτεν*. Most of the editors follow Erfurdt in placing a



- HP. χρήστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾶ ;  
 TA. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν,  
 ἀπήμπλαχ', ὡς προσεῖδε τοὺς ἔνδοι γάμους.  
 HP. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων ; 1140  
 TA. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν  
 τοιῷδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον.  
 HP. ἰοὺ ἰοὺ δύστηνος, οἷχομαι τάλας.  
 ὄλωλ' ὄλωλα, φέγγος οὐκ ἔτ' ἐστί μοι.  
 οἴμοι, φρονῶ δὴ ξυμφορᾶς ἴν' ἔσταμεν. 1145  
 ἴθ', ὦ τέκνον· πατὴρ γὰρ οὐκ ἔτ' ἐστί σοι  
 κάλει τὸ πᾶν μοι σπέρμα σῶν ὁμαιμόνων,  
 κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς  
 μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ  
 φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ. 1150  
 TA. ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτία  
 Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν,  
 παίδων δὲ τοὺς μὲν ξυλλαβοῦς' αὐτὴ τρέφει,  
 τοὺς δ' ἂν τὸ Θήβης ἄστρ' ναίοντας μάθοις  
 ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρὴ, πάτερ, 1155  
 πράσσειν, κλύοντες ἐξυπηρετήσομεν.

comma at *χρήμ'*, 'the whole matter is this,' &c., but it is difficult to see what is the construction of such a clause.

1138. *σέθεν* depends on *στέργημα* = *φίλτρον*.

1140. *τοσοῦτος*, so skilful as to produce such terrible effects. As usual, incredulity is conveyed by the formula of interrogation. 'Surely, no Trachinian druggist is so able!'

1142. *ἐκμῆναι*. A strong word, used of passionate love, as Ar. Eccl. 965, *Κύπρι, τί μ' ἐκμαίνει ἐπὶ ταύτῃ*; Eur. Bacch. 35, *πᾶν τὸ θῆλυ σπέρμα—ἐξέμνηνα ὀωμάτων*.

1143. *ἰοὺ ἰοὺ*. 'Dear, dear!' (as we say) 'that name *Nessus the Centaur* reminds me of the oracle, that I should die by no living hand.' Hercules now first recognizes his destiny, and prepares with calmness to meet his fate.

1149. *μάτην*. 'Because Zeus appears to have forsaken his child.' Prof. Campbell.—*ἐμοῦ*, dependent, perhaps, on *πύθησθε*, although the words may mean 'the last prophecy about me,' which

implies that others had preceded, e. g. that about the *δωδέκατος ἔροτος*, v. 825, but this would be the last. Cf. 1165. The Schol. explains, 'a declaration about my death.'

1151. *ἐπακτία*. A 'coast-town' in the literal sense Tiryns was not; it is here opposed to cities in the central parts. Mr. Blaydes' *ἐν πατρίᾳ Τίρυνθι* is metrically objectionable. — *συμβέβηκεν ὥστ' ἔχειν* is perhaps nothing more than *τυγχάνει ἔχουσα*, 'just now she is residing at Tiryns.' This, of course, is said to excuse her immediate presence, the suicide being still unknown to Hercules,—for *μήτηρ* seems to mean Dejanira, not Alcmena. Others translate, 'she has agreed to dwell.' More probably the word is impersonal, 'it has so happened that she is living' &c. Tiryns, it should be observed, was the residence of Hercules till he removed to Trachis in consequence of the murder of Iphitus, sup. 39.

1156. *ἐξυπηρετεῖν* is here 'to perform in obedience to a command.'



- HP. σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἵνα  
φανείς ὁποῖος ὦν ἀνὴρ ἐμὸς καλεῖ.  
ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,  
πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο, 1160  
ἀλλ' ὅστις Ἰδίου φθίμενος οἰκῆτωρ πέλοι.  
ὅδ' οὖν ὁ θῆρ Κένταυρος, ὥς τὸ θεῖον ἦν  
πρόφαντον, οὕτω ζῶντά μ' ἔκτεινεν θανών.  
φανῶ δ' ἐγὼ τούτοισι συμβαίνοντ' ἴσα  
μαντεῖα καινὰ, τοῖς πάλαι ξυνήγορα, 1165  
ἅ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ  
Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην  
πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυὸς,  
ἧ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν  
ἔφασκε μόχθων τῶν ἐφειστώτων ἐμοὶ 1170  
λύσιν τελείσθαι· κἀδόκουν πράξειν καλῶς.  
τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.  
τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.  
ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,  
δεῖ σ' αὖ γενέσθαι τῷδε τάνδρῃ σύμμαχον, 1175  
καὶ μὴ ἵπιμῆναι τοῦμὸν ὀξύναι στόμα,

1157. σὺ δ' οὖν, 'do you then,' like ἐγὼ δ' οὖν and ὁ δ' οὖν, is not unfrequent. Here, perhaps, as Mr. Blaydes suggests, σὺ νῦν is the true reading.—ἐξήκεις, 'you have come to that critical time when (lit. 'where') you will have to show your real title to be called my son,' by obeying what will seem to you a terrible command. Of course, ἐμὸς is the predicate, and ὁποῖος ὦν ἀνὴρ means *qualem te virum praestiturus sis, si voles meus vocari*. The sense is plain enough, though the Schol. missed it.

1160. πρὸς—ὑπο. This verse looks genuine, though it is very carelessly worded. In Eur. Orest. 407, ἐκ φασμάτων δὲ τὰδε νοσεῖς ποίῳν ὕπο, Nauck reads φαντασμάτων on conjecture. If any change is necessary, ποτὲ for ὕπο seems more likely than ἀνδρῶν for πρὸς τῶν.

1163. ζῶντα. Cf. Aesch. Cho. 886, τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

1164. συμβαίνοντα. Cf. v. 173. The word ἴσα is added by a metaphor from the equal measurement of yoke-horses,

Il. ii. 765, σταφύλη ἐπὶ νῶτον ἔϊσας. Wunder reads συμβαίνοντά σοι.

1167. Σελλῶν. A name etymologically connected with Ἑλλην, and applied to a race of ascetics at Dodona who called themselves Διὸς ὑποφῆται, Il. xvi. 235, and χαμαιεῖναι. The Schol., who has preserved a valuable fragment of ten lines from the Ἡοῖαι of Hesiod, says that *Helioria* was a name of Dodona.—εἰσεγραψάμην, 'wrote on a tablet,' is better than the conjecture ἐξεγραψάμην, 'copied out,' which implies transcription, while ἀπογράφεσθαι (Herod. viii. 135) is 'to write down from the mouth of another.' The καινὰ μαντεῖα may or may not be those mentioned sup. 157. 172.

1174. συμβαίνει, i. e. since the new oracle clearly coincides with the old one.

1176. μὴ ἵπιμῆναι. 'Not to wait for any words of mine to incite you to it.' Most editors, with the Schol., understand, 'and not to suffer yourself (by disobedience) to exasperate my words against you.'



ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον  
κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.

ΤΑ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν ἐς λόγου στάσιν  
τοιάνδ' ἐπελθὼν, πείσομαι δ' ἅ σοι δοκεῖ. 1180

ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρῶτιστά μοι.

ΤΑ. ὥς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις ;

ΗΡ. οὐ θάσσουν οὔσεις μῆδ' ἀπιστήσεις ἐμοί ;

ΤΑ. ἰδοὺ προτείνω, κοῦδὲν ἀντειρήσεται.

ΗΡ. ὅμνυ Διὸς νῦν τοῦ με φύσαντος κára. 1185

ΤΑ. ἦ μὴν τί δράσειν, καὶ τόδ' ἐξειρήσεται ;

ΗΡ. ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.

ΤΑ. ὅμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.

ΗΡ. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὐχου λαβεῖν.

ΤΑ. οὐ μὴ λάβω· δράσω γάρ. εὐχομαι δ' ὅμως. 1190

ΗΡ. οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὑψιστον πάγον ;

ΤΑ. οἶδ', ὥς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.

ΗΡ. ἐνταῦθά νυν χρὴ τοῦμὸν ἐξάραντά σε  
σῶμ' αὐτόχειρα, καὶ ξὺν οἷς χρήζεις φίλων,  
πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς 1195  
κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ  
ἄγριον ἔλαιον, σῶμα τοῦμὸν ἐμβαλεῖν,

1177. αὐτόν. The merit of the act consisted in its being purely voluntary, and not done under compulsion. It was a triumph of filial obedience that was designed in the duty required of him.

1178. ἐξευρόντα. Discovering, making out by your own reasoning, that no law is so honourable as that of obedience to parents. It was one of the great natural laws (θέσμια) which Aeschylus says is written in the book of justice, Suppl. 709.

1179. λόγου στάσιν. 'Such a position as your words indicate.' The Schol. takes it for a mere periphrasis; others think an argument or dispute is meant, like γλώσσης στάσιν in Oed. R. 634. The meaning seems to be, ἐπελθὼν ἐς τοιάνδε στάσιν διὰ τοὺς σοὺς λόγους. Perhaps, εἰς ἔργου στάσιν.

1182. ἐπιστρέφεις. For ἐπισκῆπτεις, ἐπιστέλλεις, or ἐπιτάσσεις, 'enjoin upon me.' With the next verse, 'Do give it (the hand, or the pledge) at once, and

don't disobey me!' compare Aj. 75, οὐ σίγ' ἀνέξει μῆδὲ δειλίαν ἄρει ;

1187. τὸ λεχθὲν, i.e. ὃ ἂν λέξω, 'which shall have been told you.' The question asked was, 'shall this too be plainly told me?' Hercules requires unconditional obedience before the particular duty is specified.

1189. πημονάς. A part of the formula was an imprecation of evil in the event of perjury. See Eur. Iph. T. 750, and the parody on it in Ar. Lysist. 235, εἰ δὲ παραβαίην, ὕδατος ἐμπληῆθ' ἡ κύλιξ.

1190. οὐ μὴ λάβω. 'There is no chance of my getting harm.'

1191. τὸν Οἴτης Ζηνός. 'The height of Oeta sacred to Zeus.'

1196. Prof. Campbell notices the difference between κείρειν, 'to lop twigs,' and ἐκτέμνειν, 'to cut down by the stump' the wild olive (oleaster). It is called ἄρσην, 'sturdy,' as the Romans said 'ure mares oleas,' Ovid. Fast. iv. 741. So κτύπος ἄρσην in Phil. 1455.



καὶ πευκίνης λαβόντα λαμπάδος σέλας  
πρήσσει. γούου δὲ μηδὲν εἰσίστω δάκρυ,  
ἀλλ' ἀστένακτος κἀδάκρυτος, εἶπερ εἶ 1200  
τοῦδ' ἀνδρὸς, ἔρξον· εἰ δὲ μὴ, μενῶ σ' ἐγὼ  
καὶ νέρθεν ὦν ἀραῖος εἰσαεὶ βαρύς.

ΥΑ. οἶμοι, πάτερ, τί εἶπας; οἶά μ' εἶργασαι.

ΗΡ. ὁποῖα δραστέ' ἐστίν· εἰ δὲ μὴ, πατρός  
ἄλλον γενοῦ του μηδ' ἐμὸς κληθῆς ἔτι. 1205

ΥΑ. οἶμοι μάλ' αὖθις, οἶά μ' ἐκκαλεῖ, πάτερ,  
φονέα γενέσθαι καὶ παλαμναῖον σέθεν.

ΗΡ. οὐ δῆτ' ἔγωγ', ἀλλ' ὦν ἔχω παιώνιον  
καὶ μῦνον ἱατῆρα τῶν ἐμῶν κακῶν.

ΥΑ. καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν; 1210

ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τᾶλλα γ' ἔργασαι.

ΥΑ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.

ΗΡ. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

ΥΑ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χερσίν·  
τὰ δ' ἄλλα πράξω κοῦ καμῇ τοῦμὸν μέρος. 1215

ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνευμαι δέ μοι  
χάριν βραχεῖαν πρὸς μακροῖς ἄλλοις διδούς.

1198. *πενκίνης, pineae*. The ceremony is to be free from that *κλαυθμός* or lament which in ordinary cases was part of the duty to the dead. This is the funeral of the sun-god, who goes out in flame behind the hill-top. He is *Φοῖβος*, the god of joy, who is not *τοιούτος ὥστε θρηνητοῦ τυχεῖν*, Aesch. Ag. 1075.

1201—2. *μενῶ σε*. 'I will haunt you and bring a curse on you, an angry spirit ever even in the other world.' Compare again Iph. T. 778, *ἢ σοῖς ἀραῖα δώμασιν γενήσομαι*.

1208. *οἶα*. Here, as inf. 1206, an exclamation, 'what a duty you require me to do!' (Lit. 'what a wrong you have done me.')

1208. Perhaps *ἀλλ' ὥς ἔχω*, 'in my present condition.' Cf. Aesch. Ag. 512, *νῦν αὖτε σωτῆρ ἴσθι καὶ παιώνιος, ἀναξ' Ἀπολλων*.

1210. *καὶ πῶς κ.τ.λ.* 'But surely by setting fire to your body I am not likely to cure it!'

1211. *πρὸς τοῦτο*. We may supply

*βλέπων, or νοῦν ἔχων*. So Oed. R. 980, *σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα, sc. ἀποσκοπῶν*.

1212. *φορᾶς γέ τοι κ.τ.λ.* 'To carrying you to the pyre at least no objection shall be made.' 'Will you also,' asks Hercules, 'pile to its full height the wood-heap that has been ordered?' Cf. Eur. Hec. 574, *οἱ δὲ πληροῦσιν πυρὰν κορμούς φέροντες πευκίνους*.

1214. *ὅσον γ' ἂν*. Supply, *δράσασμαι εἰ αὐτὸς μὴ προσψαύσασμαι*. 'As far as I can do it without myself touching it with my hands.' This is a compromise between filial affection and filial obedience, and Hercules is satisfied with it. See Oed. R. 347.

1215. *οὐ καμῇ*. 'My part in the action shall not fail,' lit. not give in, not be wearied of the effort.

1216. Perhaps *πρόσνευμαι*, the infinitive, '(promise) to give me one more small favour in addition to other great ones.' Cf. Aj. 825, *αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχέιν*.



- ΤΑ. εἰ καὶ μακρὰ κάρτ' ἐστὶν, ἐργασθήσεται.  
 ΗΡ. τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον ;  
 ΤΑ. Ἰόλην ἔλεξας, ὥς γ' ἐπεικάζειν ἐμέ. 1220  
 ΗΡ. ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκῆπτω, τέκνον·  
 ταύτην, ἐμοῦ θανόντος, εἴπερ εὖσεβεῖν  
 βούλει, πατρώων ὀρκίων μεμνημένος,  
 πρόσθου δάμαρτα, μηδ' ἀπιστήσης πατρί·  
 μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1225  
 κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι πρὶν,  
 ἀλλ' αὐτὸς, ὦ παῖ, τοῦτο κήδευσον λέχος.  
 πείθου. τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ  
 σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.  
 ΤΑ. οἶμοι. τὸ μὲν νοσοῦντι θυμοῦσθαι κακὸν, 1230  
 τὸ δ' ὧδ' ὄραν φρονούντα τίς ποτ' ἂν φέροι ;  
 ΗΡ. ὥς ἐργασείων οὐδὲν ὦν λέγω θροεῖς.  
 ΤΑ. τίς γάρ ποθ', ἧ μοι μητρὶ μὲν θανεῖν μόνη  
 μεταίτιος σοί τ' αὖθις ὥς ἔχεις ἔχειν,  
 τίς ταῦτ' ἂν, ὅστις μὴ ἔξ ἀλαστόρων νοσοῖ, 1235  
 ἔλοιτο ; κρεῖσσον καμέ γ', ὦ πάτερ, θανεῖν  
 ἢ τοῖσιν ἐχθίστοισι συνναίειν ὁμοῦ.  
 ΗΡ. ἀνὴρ ὃδ' ὥς ἔοικεν οὐ νεμεῖν ἐμοὶ

1219. *παρθένον*. Here, as inf. 1275, the word is used simply of an unmarried woman. But perhaps the poet regards Iole as not yet become the concubine, but only as the virgin daughter of Eurytus. It is clear from v. 1225 that she was no longer in her maiden estate.

1223. *πατρώων ὀρκίων*, the oath exacted by and given to your father.

1227. *αὐτὸς* — *κήδευσον*. Do you yourself, and none other, make this alliance by taking her to wife.

1229. *συγχεῖ*, 'obliterates.' A metaphor from hot wax, or wet sand.

1232. *θροεῖς*, 'you complain.' Schol. οὕτω λαλεῖς ὥς μηδὲν πράξων ὦν λέγω. This desiderative occurs in Phil. 1001, τί δ' ἐργασεῖς ; In Aj. 326 and 585 we have *δρασεῖω*.—Hyllus, astounded at the proposal, and not relishing it, talks of his father being 'so-minded' as something quite intolerable ; and Hercules interprets his remark as tantamount to

a refusal.—It is to be observed, that mention is here first made to Hercules of the death of Deianira, which before (1152) had been concealed from him.

1234. *μόνη μεταίτιος*. See sup. 260.—*ὅστις μὴ νοσοῖ*, *nisi qui laboraret* ; one of the approximations to the Latin idiom which may be observed sup. 955.—For *ταῦτ' ἂν*, 'this course of action,' perhaps *τήνδ' ἂν*, 'this woman,' should be restored, these forms of the pronoun being often confused. The construction, as it stands, is irregular, since *ἦ* in v. 1233 has no antecedent.

1238. There is no reason against taking *ὥς* here as an exclamation, 'how he seems determined not to show me any consideration now that I am dying.' Otherwise, the mixture of two constructions, *οὐ νεμεῖ*, *ὥς ἔοικεν*, and *ἔοικεν οὐ νεμεῖν*, may be defended. Cf. Oed. Col. 385. Aesch. Pers. 188. Herod. i. 58. Mr. Blaydes proposes a number of



- φθίνοντι μοῖραν· ἀλλά τοι θεῶν ἀρὰ  
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240
- ΤΑ. οἶμοι, τάχ', ὥς ἔοικας, ὥς νοσεῖς φράσεις.  
ΗΡ. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.  
ΤΑ. δείλαιος, ὥς ἐς πολλὰ τὰπορεῖν ἔχω.  
ΗΡ. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.  
ΤΑ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; 1245  
ΗΡ. οὐ δυσσέβεια, τοῦμὸν εἰ τέρψεις κέαρ.  
ΤΑ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;  
ΗΡ. ἔγωγε. τούτων μάρτυρας καλῶ θεούς.  
ΤΑ. τοιγὰρ ποιήσω, κοῦκ ἀπώσομαι, τὸ σὸν  
θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἄν ποτε 1250  
κακὸς φανείην σοί γε πιστεύσας, πάτερ.  
ΗΡ. καλῶς τελευτᾷς, κἀπὶ τοῖσδε τὴν χάριν  
ταχείαν, ὦ παῖ, πρόσθε· ὥς πρὶν ἐμπεσεῖν  
σπαραγμὸν ἢ τιν' οἴστρον, ἐς πυράν με θῆς.  
ἄγ' ἐγκονεῖτ', αἵρεσθε. παῦλά τοι κακῶν 1255

changes, and in his text reads ὥς ἔοικεν, οὐ νενεῖ πατρί. See Prom. V. 291, οὐκ ἔστιν ὅτ' μείζονα μοῖραν νείμαιμ' ἢ σοί.

1240. μενεῖ σε. Cf. v. 1201. For θεῶν ἀρὰ we should expect πατρός, but the notion is, the anger of the gods resulting from a father's curse.

1241. ὥς νοσεῖς φράσεις. The Schol. took this to mean, 'you will talk as wildly and violently as the disease upon you is violent.' Wunder translates, 'You will soon allow, as it seems, that you are insane.' Mr. Blaydes renders φράσεις 'you will give proof,' but reads φάνεις (φανείς) in his text. Prof. Campbell, 'you will tell us.' This should rather have been ἐρεῖς. The sense is somewhat uncertain. Perhaps the poet meant 'you will make it plain to us that you are not in your sober senses,' if you go on talking so.

1242. ἐκκινεῖς. See El. 567. Most MSS. have ἀπεννασθέντος, which Linwood retains, *sopito jam malo*, but Laur. is said to have ἀπ' εὐνασθέντος. It is hard to see why Mr. Blaydes should prefer to read σὺ γὰρ κατεννασθὲν τόδ' ἐκκινεῖς κακόν. The sense is, 'you rouse me after the malady had been lulled,'

where ἀπὸ has the same sense as ἐκ in v. 1075.

1247. πανδίκως, 'with entire justice,' i. e. is it quite right that a son should burn a father? See v. 611.

1248. τούτων, viz. of the justice of the acts I have commanded.

1249. τὸ σὸν ἔργον, 'this deed of yours,' logically though not grammatically represents σὸν as a predicate, 'showing that the deed is yours,' and none of mine. The doctrine, μηδένα ἐκόντα ἀδικεῖσθαι, discussed by Aristotle (Eth. Nic. v.), seems here to find an illustration.

1251. Here, as sup. 1228, πιστεῦσαι seems to mean *πιθόμενος*, 'obeying.'

1252. τὴν χάριν ταχείαν. 'Let the favour you do me be a speedy one.'—ἐπὶ τοῖσδε, 'besides doing all that I have said, do it quickly.'

1255. παῦλα. This is said in reference to 1171—2. Mr. Blaydes pronounces the passage corrupt, and records no less than thirteen proposed alterations. Prof. Campbell translates, "this is my reprieve from woe, this is the last end of my being." The meaning seems to me simple enough; 'This, surely, is what the oracle meant by *respite from toils*,—



αὕτη, τελευτῇ τοῦδε τάνδρὸς ὑστάτη.

ΤΑ. ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε,  
ἐπεὶ κελεύεις κάξαναγκάζεις, πάτερ.

ΗΡ. ἄγε νυν, πρὶν τήνδ' ἀνακινήσαι  
νόσον, ᾧ ψυχὴ σκληρὰ, χάλυβος  
λιθοκόλλητον στόμιον παρέχουσ',  
ἀνάπανε βοήν, ὡς ἐπίχαρτον  
τελέουσ' ἀκούσιον ἔργον. 1260

ΤΑ. αἶρετ', ὀπαδοὶ, μεγάλην μὲν ἐμοὶ  
τούτων θέμενοι συγγνωμοσύνην,  
μεγάλην δὲ θεοῖς ἀγνωμοσύνην  
εἰδότες ἔργων τῶν πρασσομένων,  
οἱ φύσαντες καὶ κληζόμενοι  
πατέρες τοιαῦτ' ἐφορῶσι πάθη.  
τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ,  
τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,  
αἰσχρὰ δ' ἐκείνοις,  
χαλεπώτατα δ' οὖν ἀνδρῶν πάντων 1265 1270

even the death of myself.'—*ὑστάτη*, 'coming last of all.'

1257. *τελειοῦσθαι* is 'to be made τέλειον,' and it should properly refer to the attainment of full growth.

1259. *πρὶν ἀνακινήσαι*. 'Before they (the bearers) wake up this sleeping malady.'

1261. *παρέχουσα*. We might have expected *παρεχομένη*, 'showing a stern power of restraint.' But he seems to call on his soul to lend him or supply him with a bit of steel, that he may bear without a groan the pain of the burning. We might even read *στομίῳ*, and take *παρέχειν* in the sense of 'submitting to pain with a strong check on the feelings.' Mr. Blaydes, who has a very long note here, reads in his text *σκληροῦ χάλυβος λιθοκόλλητον στόμιον δάκνουσ'*. He considers this "one of the most perplexing passages in Sophocles." By *λιθοκόλλητον* the sort of hard bit is meant which the Romans called *lapatum*, viz. set with jagged pieces of stone. Schol. *ἄθινον καὶ σκληρὸν χαλινὸν σαντῇ* (he should have said *ἐμοί*) *ἐπιβαλοῦσα*.

1262. *ἐπίχαρτον*. 'A deed which will

crown your present reluctance with future joy.'—*ὡς τελέουσα* is the future. Prof. Campbell's version does not seem very good, "performing an unwilling deed as if rejoicing in it."

1265. *θέσθαι*, like *ποιεῖσθαι*, with the accusative of the noun, represents a verb, as here *συγγιγνώσκειν*, 'giving me ample pardon for these acts, and feeling that if there be any cruelty in the deeds that are being carried out, that cruelty must be charged to the gods.'—*εἰδότες*, i. e. *καταγνόντες θεῶν ἀγνωμοσύνην*, as a man is said *εἰδέναι χάριν*, 'to be conscious of gratitude,' 'to know that a return is due.' Prof. Campbell is here rather quaint, "recognizing in the gods much frowardness." The word *ἀγνώμων* often means 'churlish,' 'brutal,' 'without fellow-feeling.' Mr. Blaydes' word "inconsiderateness" hardly expresses the idea.—For *θεῶν*, 'in the gods,' most of the editors give *θεοῖς* with MS. Vat. The lines following show that Zeus is really meant.

1269. *ἐφορῶσι*, 'quietly regard.' So Aesch. Ag. 1270, *ἐποπτεύσας δέ με κἀν τοῖσδε κόσμοις καταγελωμένην*.



τῷ τήνδ' ἄτην ὑπέχοντι.

λείπου μηδὲ σὺ, παρθέν', ἀπ' οἴκων,

1275

μεγάλους μὲν ἰδοῦσα νέους θανάτους,

πολλὰ δὲ πρήματα καὶ καινοπαθῆ,

κοῦδέν τούτων ὅ τι μὴ Ζεὺς.

1274. *ὑπέχειν*, which often has *δίκην* for its object, here takes the analogous accusative *ἄτην*, 'for him who has now to endure this affliction.'

1275. *παρθένε*, which the Schol. and most of the editors refer to the Hegemon of the Chorus, appears to be addressed to Iole, who is called *παρθένος* sup. v. 1219. She also is to attend the procession, and 'not to be left behind in the procession from the house.' There is some ellipse, either *βαδίζουσα* or *τῶν ἀπ' οἴκων*, 'do not be behind the others belonging to the household.' The Schol. records a variant *ἐπ' οἴκων*, which Mr. Blaydes adopts; but it is very doubtful if the phrase ever means 'at home;' it is probably limited to the sense of 'home-wards,' with a verb of motion.—*νέους θανάτους*, the new, i. e. recent violent death of Deianira.—*μεγάλους*, often used

by the Attics in the sense of *δεινούς*.

1278. ὅ τι μὴ Ζεὺς, supply *ἐστὶ* or *ἐπραξεν*. Mr. Blaydes compares Aesch. Ag. 1464, τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται; τί τῶνδ' οὐ θεόκραντόν ἐστιν;—A procession is now formed with which, as in several other tragedies and comedies, the actors leave the stage followed by the chorus. Suspensions have been entertained, not without reason, of the genuineness of the concluding anapaests assigned to Hyllus. The rule, observed in nearly all the extant tragedies, was for the chorus to utter two or three or more sententious anapaestic verses in concluding the subject of the drama. In the *Prometheus* however these anapaests are spoken by Prometheus himself. The same suspicion attaches to the speech of Teucer in Aj. 1402—17.



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